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SPLENDOUR OF THE SACRED WAY

Annotated Translation of Bahar-e-Shariat, Volume I: Faith & Doctrine

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IMAM AMJAD ALI AAZAMI

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Annotated Translation of Bahār e Sharīát

كتاب العقائد

Volume I: Faith & Doctrine

IMAM AMJAD ALI AAZAMI
(1296-1367 AH / 1878-1948 CE)

Translation and Notes
ABU HASAN

RIDAWI
PRESS

Splendour of the Sacred Way: Annotated Translation of Bahār e Sharīát
Volume I: Faith and Doctrine

by
Imām Amjad Álī Aáżamī

Translation and Notes
Abu Ĥasan

◆

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

TRANSLATOR’S PREFACE

Praise be to Allāh ﷻ, the Creator and Sustainer of the universe. Blessings and peace upon Sayyidunā Muĥammad ﷺ, the master of creation; the leader of the Prophets and Messengers; he, who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us upon the right path and towards the truth.

Bahār e Shariát is a compendium of Islamic rulings and legal issues; it is a comprehensive manual of Ĥanafī Fiqh, that also includes proofs from the Qur’ān and Sunnah along with discussions and explanations of legal rulings. Topics in the original edition of *Bahār e Sharīát* were loosely categorised under the book/chapter/section scheme in the pattern of standard Ĥanafī texts. This translation will follow the scheme of *Al-Durr al-Mukhtār,*[1] in the organisation of topics, without any alterations to the actual text.

Definitions

Volume: The book was originally published as a slim booklet or ‘part’.[2] Later, these small booklets were bound together in two or three bulky volumes for convenience and pages were numbered continuously throughout. This translation series is modelled on the original format and hence, ‘volume’ refers to the twenty volumes or ‘parts’ in the series, except where noted otherwise.

---

[1] See Appendix H for a list of books in *Al-Durr al-Mukhtār* and corresponding books in *Kanz al-Daqā’iq*, used to structure the chapters in *Bahār e Sharīát.*

[2] The first seventeen volumes were compiled by Mawlānā Amjad Álī. He had planned to write three more volumes; however, personal tragedies, his failing eyesight, ill-health and other setbacks and his passing left the remaining three volumes unfinished. In a personal appeal to his students and children, prior to his passing, he had urged them to complete this noble task. Thus the remaining three volumes were compiled by his students and *Bahār e Sharīát* is now considered a set of twenty volumes.

Book: Major fiqh topics are traditionally grouped as separate books. For example, Kitāb al-Şalāt, Kitāb al-Zakāt – the Book of Prayer, the Book of Charity, etc.

Chapter: Sub-topics in some books are discussed under chapters.

Section: Chapters are further subdivided into sections where necessary.

NOTES:

1. *Ĥadīth* are numbered continuously within each book,[3] across chapters and sections, for ease of referencing; numbers are prefixed with an '**H**' to differentiate between numbering of ĥadīth and numbering of masā'il.
2. *Masā'il* – legal precepts, rulings and provisions – also follow a continuous numbering scheme within the same book. The original Urdu work prefixes the word *mas'alah* for every article, which is dropped in the translation as it sounds cumbersome in English. The *Majlis al-Îlmiyyah* edition has introduced a numbering scheme, which is restarted in every chapter and every section; for example, mas'alah #6 may appear ten times in the same volume/book and unless the chapter heading (or page) is also mentioned, the reference is mired in ambiguity.

   Masā'il or articles will be numbered and prefixed with an '**A**' followed by a number; however, in the first volume, 'A' stands for *áqīdah* which means 'statement of belief'.
3. Footnotes are numbered continuously throughout the volume, regardless of the 'book', 'chapter' or 'section'.
4. In the original Urdu work, references of the cited ĥadīth are mentioned together with the ĥadīth – I have moved them to parentheses after the ĥadīth. Thus, the ĥadīth will begin with the name of the Companion narrating the ĥadīth, instead of the name of the ĥadīth compilation from which it is cited. For example, we say: "Abū Hurayrah narrates…" instead of "In Bukhārī and Muslim, narrated by Abū Hurayrah…" as it appears in the original Urdu.
5. As mentioned above, the list of 'books' in *Bahār e Sharīát* are according to the list of books in *Al-Durr al-Mukhtār* and *Kanz al-Daqā'iq*. See ***Appendix H***.

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[3] Such as *Kitāb al-Şalāt*, *Kitāb al-Zakāt* – even when they span multiple volumes. In our classification and numbering scheme, there are 55 books in *Bahār e Sharīát* normalised from three binders (*mujallad, jild*) and twenty volumes (original 17 and posthumous 3).

6. Cross-referencing method for the *ĥadīth* or *mas'alah* (article) across *Bahār e Sharīát* is proposed as follows:

Volume	**Book**	**Ĥadīth #**

Volume	**Book**	**Article #**

Volume/Book.Ĥadīth OR Volume/Book.Mas'alah (Article)

5/6.H12 should be read as: Volume **5** / Book **6**.Ĥadīth #**12**

5/6.A21 should be read as: Volume **5**/ Book **6**.Article #**21**

In all, there are 55 books spanning 20 volumes in *Bahār e Sharīát*.

Kitāb al-Şalāt (vols. 3 & 4) and *Kitāb al-Jināyāt* (vols.17 & 18) span multiple volumes in which case, the volume number provides the additional reference for disambiguation; however, the numbering of *masā'il* and ĥadīth continue from the previous spanned volume, because it is the same 'book' (i.e. *Kitāb al-Şalāt* or *Kitāb al-Jināyāt*). The volume reference will not be necessary, but it can be quite helpful; thus 6.H22 will lead directly to **Book#6, Ĥadīth #22**, without requiring the mention of the volume. The list of 'Books' (i.e. within *Bahār e Sharīát*) is included at the end of each volume for quick reference.

7. Page numbers and referenced ĥadīth numbers are from the editions of the books mentioned in ***Appendix L: Sources***.

8. The *Musnad* of Imām Aĥmad may be referred to as *Musnad Aĥmad* or plainly *Aĥmad*; other *Musnads* will be qualified accordingly, in-shā'Allāh. Concerning books of fiqh and fatāwā which are referenced in the original, I have omitted page numbers to avoid clutter; perhaps, I can provide some endnotes in the future, in-shā'Allāh. Instead, I have retained the author's trailing comments, which note the sources referenced for each article/*mas'alah*.

9. The word ***rabb*** رب is translated as Lord-Almighty, Lord-Sustainer, Lord-Nourisher Lord-Creator, depending on the context. This is differentiated from lord (lowercase) as in 'master' as a translation of *sayyid* or *mawlā* used for humans. The word originally meant 'one who nurtures,' from *tarbiyyah* - one who nourishes, brings up [children], trains, fosters and educates them; then it was extended to mean: 'owner' or 'possessor' [such as *rabb al-māl:* owner of the capital; *rabb al-bayt*: master of the house]. When

this is used to refer to Allāh táālā, then it means Absolute Owner, Absolute Master, One who is obeyed without question.

10. *Duáā*, *adhkār*: Supplications and litanies will be transliterated in the main text as they should be recited in Arabic, and their translation will be provided in the footnotes.

11. In the original text, ĥadīth are numbered according to the first narrator in the chain of the ĥadīth (i.e., the *şaĥābī*) even if variations are mentioned in narrations of the same Companion; however, even if the ***same*** wording is narrated by a ***different*** Companion, it is listed as a different ĥadīth. In many places, the author has combined such ĥadīth; I have numbered them separately in the translation.

    For example, **5/6.H1** is counted as a single ĥadīth even though it has multiple references: *Bukhārī, Muslim, Aĥmad, Nasāyī, Ibn Mājah*; the variance in wording is noted, but in all cases the narrator is Sayyidunā Abū Hurayrah ﵁ and it is the same chain of authority. Hence, it is listed as only one ĥadīth.

12. A number of notes and explanations were introduced in the *Majlis al-Íilmiyyah* edition (Dawat e Islami); I have used only those footnotes that I felt were necessary for this translation; wherever such notes have been fully translated or paraphrased, I have duly attributed as [***Íilmiyyah***:] either as a prefix or at the end of the sentence.

13. Many reports about the Hereafter mention things that are so great or big or huge or tall, that they may seem incredible or a hyperbole; these descriptions may sound impossible or fantastical to a mind stunted by a modern education. I have tried to draw parallels from modern life to illustrate that such things are not far-fetched and exist in this world itself. Allāh forbid, this is not meant to deny the extraordinary nature of such things, events or occurrences.

    Allah táālā has mentioned in the Qur'ān: "***And they are given [foods] that resemble [outwardly] that given to them before.***"[4] Here 'resemblance' is only in name, because everything in Paradise is far superior and unlike anything in this world. However examples and analogies are given to help us understand these concepts.

14. I have used references mentioned in the *Íilmiyyah* edition to track the source of ĥadīth or fiqh/fatāwā article and instead of simply copying down the reference, I have made an extra effort to look up and verify references and have mentioned them according

---

[4] Sūrah Baqarah, 2:25.

to my findings. Therefore, references may not match as I may have used a different edition of the referenced book. In many places, where the *Ílmiyyah* edition mentions one or two references, I have added more, especially from the six mother-books. This extra work is done only for due diligence and should not be construed as an attempt to downplay or disregard the real and monumental effort of *Majlis al-Ílmiyyah*; indeed, my work was reduced drastically, and remains indebted to those who contributed to the cross-referencing of the *Majlis al-Ílmiyyah* edition. We beseech Allāh táālā to reward them abundantly.

15. The glossary is also based on the *Ílmiyyah* edition; omissions and additions will be made as deemed necessary.

16. Certain statements are specific to the Urdu language or Indian/Pakistani culture; translation of these statements in English may not make sense to those unacquainted with the language or culture. Such statements, although very few, are moved to footnotes and noted as referenced from *Bahār e Sharīát*; for example, in **A55 of Volume One** [1/1.A55].

17. The objective of the author was to impart basic education to the laity and that remains unchanged in our time. Therefore, detailed discussions and reproduction of large paragraphs from source works is avoided; a list of references is provided in ***Appendix I: Further Reading***.

18. Slightly lengthier explanations are moved to ***Appendix B: Endnotes***.

19. Using an appellation or honorific with names of scholars and companions, such as ***Sayyidunā, Hazrat, Mawlānā, Shaykh,*** etc. signifying respect, is a common practice in Persian-Urdu culture and literature. Omission of appellations is not considered disrespectful in Arabic and is a norm in voluminous works. Some of the most pious and erudite scholars have mentioned names of Companions and elder scholars [*salaf*] without appellations in their books, which can be ascertained by a quick survey of commentaries of ĥadīth or fiqh works. In my English translation, I may also omit appellations for reasons of readability; this should not be construed as a lack of respect. This is similar to using a plural when referring to elders in Urdu; ***unhoñ ne kahā,*** denotes good manners and etiquette in Urdu, but "they said so" is awkward and grammatically incorrect in English when referring to an individual. Besides, the original Arabic also uses the singular and sans honorifics.

20. When scholars like Ibn Taymiyyah or his students, such as Ibn al-Qayyim, are cited in footnotes, it does not mean that we consider them as authorities or accept and attest to everything they say, not least their heresies. They are mentioned to emphasise that even their views coincide with mainstream Ahl al-Sunnah in the particular issue being discussed. Such instances should not be used to insinuate that the translator sympathises with their views or secretly admires them or their *manhaj*.

This is the first volume of *Bahār e Shariát* which covers the Doctrine of Ahl al-Sunnah; it also has a chapter on heresies and heretics. Allāh Willing, other volumes in this series will also be translated with explanatory notes.

Many brothers helped me in this project by reviewing the drafts and offering valuable suggestions and corrections. I alone am responsible for any mistakes that may still have remained. I humbly request the reader to inform us of any errors that they may find, and in-sha'Allāh, corrections will be made in the next edition. Acknowledgement and thanks to Syed-MH, Állāmah Noori, Mohammad Aqdas, Hussain Ibrahim, Khalid Khan, Syed Faheem, Ubaydullah, Abu Haneefah and others. May Allāh táālā reward them all in this world and in the Hereafter. We ask Allāh táālā to forgive our sins and lapses, accept our good deeds and grant us sincerity in our intentions and actions. We ask Allāh táālā to keep us on the right path, and grant us death upon the true Islamic faith.

A special mention is due to my dear departed friend, Mawlānā Áāqib Farīd Qādirī, who had seen the initial drafts of the first volume and had expressed his desire to be a part of the review team; but as fate would have it, he left us before the first volume was ready for release. May Allāh táālā forgive him, have mercy upon him, accept his good deeds, reward him for his services to Ahl al-Sunnah, and elevate his rank.

wa billāhi't tawfīq

Abu Hasan
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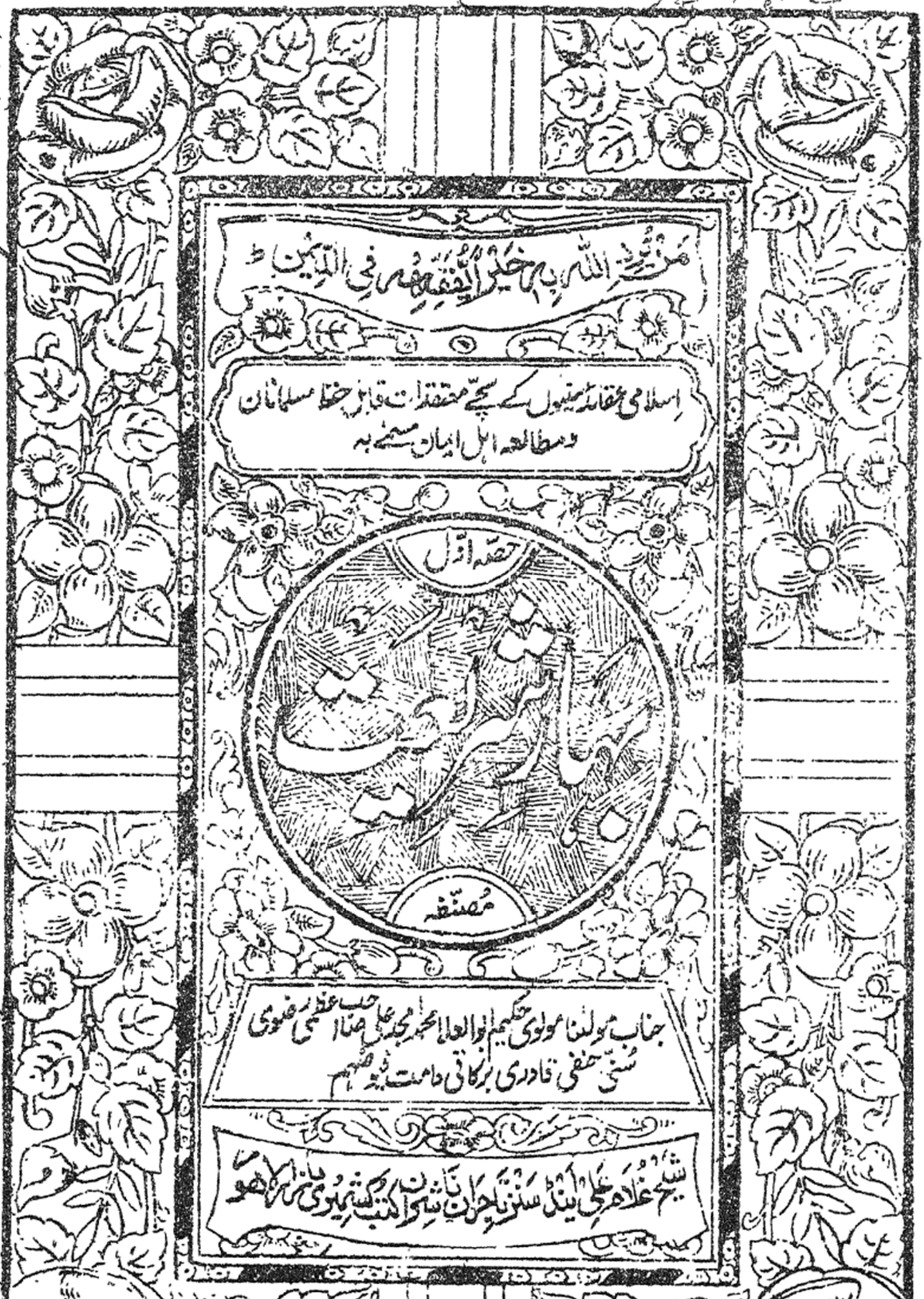

مَنْ یُّرِدِ اللّٰہُ بِہٖ خَیْرًا یُّفَقِّہْہُ فِی الدِّیْنِ

اسلامی عقائد سنیوں کے سچے معتقدات قابل حفظ مسلمانان
و مطالعہ اہل ایمان مسمےٰ بہ

حصہ اول

بہار شریعت

مصنفہ

جناب مولنا مولوی حکیم ابوالعلا محمد امجد علی صاحب اعظمی رضوی
سنی حنفی قادری برکاتی دامت فیوضہم

شیخ غلام علی اینڈ سنز تاجران ناشران کتب کشمیری بازار لاہور

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰہِ الَّذِی اَنْزَلَ الْقُرْاٰنَ ؀ وَھَدٰنَا بِہٖ اِلٰی عَقَائِدِ الْاِیْمَانِ ؀ وَاَظْھَرَ ھٰذَا الدِّیْنَ الْقَوِیْمَ عَلٰی سَائِرِ الْاَدْیَانِ ؀ وَالصَّلٰوۃُ وَالسَّلَامُ الْاَتَمَّانِ فِیْ کُلِّ حِیْنٍ وَّاٰنٍ ؀ عَلٰی سَیِّدِ وُلْدِ عَدْنَانَ ؀ سَیِّدِ الْاِنْسِ وَالْجَانِّ ؀ الَّذِیْ جَعَلَہُ اللّٰہُ تَعَالٰی مُطَّلِعًا عَلَی الْغُیُوْبِ فَعَلِمَ مَا یَکُوْنُ وَمَا کَانَ ؀ وَعَلٰی اٰلِہٖ وَصَحْبِہٖ وَابْنِہٖ وَحِزْبِہٖ وَمَنْ تَبِعَھُمْ بِاِحْسَانٍ ؀ وَاجْعَلْنَا مِنْھُمْ یَا رَحْمٰنُ یَا مَنَّانُ

فقیر بارگاہ قادری ابو العلا امجد علی اعظمی رضوی عرض کرتا ہے کہ زمانہ کی حالت نے اس طرف متوجہ کیا کہ عوام بھائیوں کے لئے صحیح مسائل کا ایک سلسلہ عام فہم زبان میں لکھا جائے جس میں ضروری روزمرہ کے مسائل ہوں باوجود بے فرصتی اور بے مائیگی کے توکّلاً علی اللّٰہ اس کام کو شروع کیا ایک حصّہ لکھنے پایا تھا کہ یہ خیال ہوا کہ اعمال کی درستی عقائد کی صحت پر متفرع ہے اور بہتیرے مسلمان ایسے ہیں کہ اصول مذہب سے آگاہ نہیں ایسوں کے لئے سچے عقائد ضروری کے سرمایہ کی بہت شدید حاجت ہے خصوصاً اس پُر آشوب زمانہ میں کہ گندم نما جو فروش بکثرت ہیں کہ اپنے آپ کو مسلمان کہتے بلکہ عالم کہلاتے ہیں اور حقیقۃً اسلام سے ان کو کچھ علاقہ نہیں۔ عام ناواقف مسلمان اُن کے

دامِ تزویر میں آکر مذہب اور دین سے ہاتھ دھو بیٹھتے ہیں لہٰذا اس حصہ یعنی کتاب الطہارۃ کو اس سلسلہ کا حصہ دوم کیا۔ اور ان بھائیوں کے لئے اس پہلے حصہ میں اسلامی سچے عقائد بیان کئے اُمید ہے کہ برادرانِ اسلام اس کتاب کے مطالعہ سے ایمان تازہ کریں اور اس فقیر کے لئے عفو و عافیتِ دارین اور ایمان و مذہب اہلسنت پر خاتمہ کی دعا فرمائیں۔ اَللّٰھُمَّ ثَبِّتْ قُلُوْبَنَا عَلَی الْاِیْمَانِ وَتَوَفَّنَا عَلَی الْاِسْلَامِ وَارْزُقْنَا شَفَاعَۃَ خَیْرِ الْاَنَامِ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَامُ وَاَدْخِلْنَا بِجَاھِہٖ عِنْدَکَ دَارَ السَّلَامِ اٰمِیْن یَا اَرْحَمَ الرّٰحِمِیْنَ

وَالْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ ۝

عقائد متعلقہ ذات و صفاتِ الٰہی جلّ جلالہٗ

عقیدہ ۱۔ اللہ ایک ہے کوئی اس کا شریک نہیں نہ ذات میں نہ صفات میں نہ افعال میں نہ احکام میں نہ اسماء میں۔ واجب الوجود ہے یعنی اس کا وجود ضروری ہے عدم محال قدیم ہے یعنی ہمیشہ سے ہے ازلی کے بھی یہی معنی ہیں۔ یعنی ہمیشہ رہے گا اور اسی کو ابدی بھی کہتے ہیں وُہی اس کا مستحق ہے کہ اس کی عبادت و پرستش کی جائے **عقیدہ ۲** وہ بے پرواہ ہے کسی کا محتاج نہیں اور تمام جہان اس کا محتاج **عقیدہ ۳** اس کی ذات کا ادراک عقلاً محال کہ جو چیز سمجھ میں آتی ہے عقل اُس کو محیط ہوتی ہے اور اس کو کوئی احاطہ نہیں کر سکتا البتہ اُس کے افعال کے ذریعہ سے اجمالاً اس کی صفات پھر ان صفات کے ذریعہ سے معرفتِ ذات حاصل ہوتی ہے **عقیدہ ۴** اس کی صفتیں نہ عین ہیں نہ غیر یعنی صفات اسی ذات ہی کا نام ہو ایسا نہیں اور نہ اُس سے کسی طرح نحوِ وجود میں جدا ہو سکیں کہ نفس ذات کی مقتضٰی ہیں اور عین ذات کو لازم **عقیدہ ۵** جس طرح اس کی ذات قدیم ازلی ابدی ہے صفات بھی قدیم ازلی ابدی ہیں **عقیدہ ۶** اُس کی صفات نہ مخلوق ہیں نہ زیرِ قدرت داخل۔ **عقیدہ ۷** ذات و صفات کے سوا سب چیزیں حادث ہیں یعنی پہلے نہ تھیں پھر موجود ہوئیں **عقیدہ ۸** صفاتِ الٰہی کو جو مخلوق کہے یا حادث

مسئلہ ان سے استمداد و استعانت محبوب ہے یہ مدد مانگنے والے کی مدد فرماتے ہیں چاہے وہ کسی جائز لفظ کے ساتھ ہو رہا ان کو فاعل مستقل جاننا یہ وہابیہ کا فریب ہے مسلمان کبھی ایسا خیال نہیں کرتا مسلمان کے فعل کو خواہ مخواہ قبیح صورت پر ڈھالنا وہابیت کا خاصہ ہے **مسئلہ** انکے مزارات پر حاضری مسلمان کیلئے سعادت و باعث برکت ہے **مسئلہ** انکو دور و نزدیک سے پکارنا سلف صالح کا طریقہ ہے **مسئلہ** اولیائے کرام اپنی قبروں میں حیاتِ ابدی کے ساتھ زندہ ہیں ان کے علم و ادراک و سمع و بصر پہلے کی بہ نسبت بہت زیادہ قوی ہیں **مسئلہ** انھیں ایصال ثواب نہایت موجب برکات و امر مستحب ہے اسے عرفاً براہ ادب نذر و نیاز کہتے ہیں یہ نذر شرعی نہیں جیسے بادشاہ کو نذر دینا ان میں خصوصاً گیارھویں شریف کی فاتحہ نہایت عظیم برکت کی چیز ہے **مسئلہ** عرس اولیائے کرام یعنی قرآن خوانی و فاتحہ خوانی و نعت خوانی و وعظ و ایصال ثواب اچھی چیز ہے رہے منہیات شرعیہ وہ تو ہر حالت میں مذموم ہیں اور مزارات طیّبہ کے پاس اور زیادہ مذموم **تنبیہ** چونکہ عموماً مسلمانوں کو بحمدہ تعالیٰ اولیائے کرام سے نیازمندی اور مشائخ کے ساتھ انھیں ایک خاص عقیدت ہوتی ہے ان کے سلسلہ میں منسلک ہونے کو اپنے لیے فلاحِ دارین تصور کرتے ہیں اس وجہ سے زمانۂ حال کے وہابیہ نے لوگوں کو گمراہ کرنے کیلئے یہ جال پھیلا رکھا ہے کہ پیری مریدی بھی شروع کر دی حالانکہ اولیا کے یہ منکر ہیں لہٰذا جب مرید ہونا ہو تو اچھی طرح تفتیش کر لیں ورنہ اگر بد مذہب ہوا تو ایمان سے بھی ہاتھ دھو بیٹھیں گے

اے بسا ابلیس آدم روئے ہست پس بہر دستے نباید داد دست

پیری کے لیے چار شرطیں ہیں قبل از بیعت ان کا لحاظ فرض ہے اوّل سُنّی صحیح العقیدہ ہو دوم اتنا علم رکھتا ہو کہ اپنی ضروریات کے مسائل کتابوں سے نکال سکے سوم فاسق معلن نہ ہو چہارم اس کا سلسلہ نبی صلی اللہ تعالیٰ علیہ وسلم تک متصل ہو نسأل اللّٰہم العفو والعافیۃ فی الدین والدنیا والاٰخرۃ والاستقامۃ علی الشریعۃ الطاہرۃ وما توفیقی الا باللہ علیہ توکلت والیہ انیب وصلی اللہ تعالیٰ علی حبیبہ واٰلہ وصحبہ وابنہ وحزبہ ابد الآبدین والحمد للہ رب العالمین

فقیر امجد علی اعظمی عفی عنہ

فہرست مضامین بہار شریعت حصہ اوّل

مضامین	صفحہ	مضامین	صفحہ	مضامین	صفحہ
عقاید متعلقہ ذات و صفات	۳	مرنے کے بعد روح کا بدن سے تعلق	۲۵	قادیانی کے کفریات	۵۶
عقاید متعلقہ نبوت	۱۰	منکر نکیر کے سوالات	۲۶	رافضیوں کے عقاید	۶۱
نبی و رسول کی تعریف	۱۰	عذاب قبر	۲۸	وہابیہ کے عقاید و کفریات	۶۳
قرأت متواترہ کا انکار کفر ہے	۱۲	انبیاء علیہم السلام و اولیائے کرام	۲۹	غیر مقلدین کے عقاید و کفریات	۷۰
نسخ کی تحقیق	〃	کے بدن کو مٹی نہیں کھا سکتی		بدعت کے معنی	۷۱
عصمت انبیاء	۱۳	علامات قیامت	〃	امامت کا بیان	〃
انبیاء سے احکام تبلیغیہ میں		قیامت کا منکر کافر ہے	۳۵	خلافت راشدہ	۷۲
سہو و نسیان محال ہے	۱۴	حشر کا بیان	〃	صحابہ کرام کا ذکر خیر ہی سے	
زمین کا ہر ذرہ ہر نبی کے پیش نظر ہے	〃	حضور کا شفاعت فرمانا	۳۸	ہونا فرض ہے	۷۳
نبی کو اللہ عزوجل کے حضور چوڑے		حساب و کتاب	۳۹	شیخین کی خلافت کا انکار فقہائے	
چمار کی مثل کہنا کلمۂ کفر ہے	۱۷	حوض کوثر	۴۰	کرام کے نزدیک کفر ہے	۷۴
معجزہ ارہاص کرامت معونت استدراج کی تعریف	〃	میزان و لواء الحمد و صراط	۴۰/۴۱	صحابۂ کرام سب جنتی ہیں	〃
خصائص حضور اکرم سرور عالم		جنت کا بیان	۴۲	خلافت راشدہ کب تک رہی	۷۵
صلی اللہ تعالیٰ علیہ وسلم	۱۸	دوزخ کا بیان	۴۸	اہل بیت سے محبت نہ رکھنے والا	
مرتبہ شفاعت کبریٰ	۱۹	ایمان و کفر کا بیان	۵۱	ملعون و خارجی ہے	۷۷
حضور کی تعظیم بعد ایمان ہر فرض مقدم و اہم	۲۱	اصول عقائد میں تقلید جائز نہیں	۵۳	ولایت کا بیان	〃
حضور کی تعظیم و توقیر بعد وفات بھی فرض ہے		کافر یا مرتد کیواسطے اسکے مرنیکے بعد		طریقت منافی شریعت نہیں	۷۸
حضور کے قول یا فعل یا عمل کو بہ نظر حقارت		دعائے مغفرت کفر ہے	۵۵	اولیائے کرام پر امور غیبیہ منکشف	
دیکھنا کفر ہے	۲۲	مسلمان کو مسلمان اور کافر کو کافر جاننا	〃	ہوتے ہیں	〃
ملائکہ کا بیان	۲۳	ضروریات دین سے ہے	〃	کرامات اولیا کا منکر گمراہ ہے	〃
جن کا بیان	۲۴	موافق ارشاد حدیث یہ امت تہتر		استمداد و استعانت و ایصال ثواب و عرس	۷۹
عالم برزخ کا بیان	〃	فرقے ہو جائیگی انمیں ایک فرقہ جنتی ہوگا	〃	شرائط بیعت	۷۹

KITĀB AL-ÁQĀÝID

HONORIFICS

عَزَّ وَجَلَّ	*ázza wa jall*	Glorified, Hallowed and Exalted is He
سُبْحَانَهُۥ وَتَعَالَىٰ	*subĥānahu wa táālā*	Glorified and Exalted is He
صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ ﷺ	*şallAllāhu álayhi wa sallam*	May Allāh Bless him and upon him be peace
عَلَيْهِ ٱلسَّلَامُ ﵇	*álayhi's salām*	Peace be upon him
عَلَيْهِمُ ٱلسَّلَامُ ﵈	*álayhimu's salām*	Peace be upon them
رَضِىَ ٱللَّهُ عَنْهُ ﵁	*rađiyAllāhu ánhū*	May Allāh be Pleased with him
رَضِىَ ٱللَّهُ عَنْهُمَا ﵄	*rađiyAllāhu ánhumā*	May Allāh be Pleased with both
رَضِىَ ٱللَّهُ عَنْهَا ﵂	*rađiyAllāhu ánhā*	May Allāh be Pleased with her
رَضِىَ ٱللَّهُ عَنْهُمْ ﵃	*rađiyAllāhu ánhum*	May Allāh be Pleased with them all
رَضِىَ ٱللَّهُ عَنْهُنَّ ﵅	*rađiyAllāhu ánhunna*	May Allāh be Pleased with them all (fem.)
رَحِمَهُ ٱللَّهُ ﵀	*raĥimahullāh*	May Allāh táālā have mercy upon him

AUTHOR’S PREFACE

بسم الله الرحمن الرحيم

الحمد لله الذي أنزل القرآن و هدانا به إلى عقائد الإيمان وأظهر هذا الدين القويم على سائر الأديان والصلاة والسلام الأتمان في كل حين وآن على سيد ولد عدنان سيد الإنس والجان الذي جعله الله تعالى مطلعا على الغيوب فعلم ما يكون وما كان وعلى آله وصحبه وابنه وحزبه ومن تبعهم بإحسان واجعلنا منهم يا رحمن يا منّان

* * *

Praise be to Allāh who has sent us the Qur’ān, and by which He has guided us to the true doctrine of *īmān*. He has aided this perfect religion over every other religion; may His blessings and peace descend every moment, and every instant, upon the greatest descendant of Ádnān[5] – the master of all jinn and every man; upon whom Allāh táālā has bestowed knowledge of the unseen; He taught him all that shall happen and everything that has occurred since time began. And because of him, and along with him, blessings be upon his progeny, upon his Companions, and [upon] his grandson;[6] and upon his group and all those who followed them faithfully. We ask you to raise us among them, O Merciful, O Gracious Lord Almighty, *yā Raĥmān, yā Mannān*.

This mendicant at the door of the Qādirī[7] abode, Abu’l Álā’a Amjad Álī Aáżamī Riđawī saith thus, in all humility:

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[5] Among the ancestors of RasulAllah ﷺ.

[6] Sayyidunā Ábd al-Qādir Jīlānī ؓ, a descendant of RasūlAllāh ﷺ and the grandshaykh of the eponymous, Qādiriyyah order.

[7] A humble servant of Ghawth al-Aáżam Ábd al-Qādir Jīlānī ؓ.

The need of our time has compelled me to compile a book on Islamic rulings, for the benefit of the laity, written in simple and easy to understand language; Islamic rulings for commonly encountered situations and on matters of everyday life. In spite of my own inadequacy and a lack of time, I began this task, trusting the Divine Aid of Allāh táālā. After completing the first volume,[8] a thought occurred to me that deeds and actions are valid only when they are accompanied by correct belief; in fact, actions are secondary, and are entirely dependent upon adherence to the correct doctrine of the *Ahl al-Sunnah*. Many Muslims in our time are unaware of the fundamental precepts of religion[9] and a handbook describing these issues was direly needed. Particularly, in this age of tribulations, rife with charlatans[10] who call themselves Muslims, and even claim to be scholars, but have no relation to Islām in reality. Many a commoner and uninformed Muslim has damaged his faith and has lost his religion after being ensnared in their web of deceit and misguided ideas. Therefore, I have now promoted the discussion of doctrine to be the first volume, and the **Book on Purity and Purification** [*ţahārah*] will be moved, and will become the second volume in this series. I sincerely hope that my brothers in Islām will read this book and revitalise their faith; pray for the forgiveness and safety of this poor man, in this world and in the next. And that he leaves this world as a true believer, adherent to the doctrine of Ahl al-Sunnah.

اللهم ثبت قلوبنا على الإيمان وتوفنا على الإسلام وارزقنا شفاعة خير الأنام عليه الصلاة والسلام
وأدخلنا بجاهه عندك دار السلام آمين يا أرحم الراحمين والحمد لله رب العالمين

O Allāh, make our hearts steadfast upon true faith and give us death upon faith. Grant us the intercession of the Best of Creation, may salutations and blessings be upon him, and for his sake, make us enter the Abode of Peace.[11] Amen to that we ask thee, O the most Merciful. All praise is due to Allāh; the Lord, Sustainer of all worlds.

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[8] He had first compiled the *Book of Purity and Purification*, like other fiqh texts; but after rearrangement, it is now the second volume, as the author has mentioned.

[9] *Đarūriyāt al-Dīn*

[10] He uses a Persian-Urdu adage, *gandhum numā jaw farosh:* 'sells barley that looks like wheat' or 'shows barley and parcels wheat' meaning swindlers.

[11] *Dār al-Salām*: The Abode of Peace; i.e. Paradise.

1. BELIEF IN ALLĀH عَزَّوَجَلَّ AND HIS ATTRIBUTES

A1. There is only one God: Allāh ﷻ.

He has no partner – neither in His Self,[12] nor in His Attributes,[13] nor in His Actions, nor in His Commands, nor in His Names. He is ***wājib al-wujūd,*** that is, His existence is necessary, and it is impossible for Him to be inexistent.[14] He is ***Qadīm*** – which means, He has always existed, without a beginning.[15] He is ***Bāqī*** – that is, He will exist forever without an end. He alone is worthy and deserving of being worshipped.

A2. He is Absolutely Independent [*ghaniyy*] and does not need anybody or anything; everything else is in need of Him.

A3. It is impossible to comprehend [or imagine] His Essence [*dhāt*], because anything that can be comprehended [or imagined] will be bounded by the intellect – and He is boundless; however, we can gain a general idea about His Attributes, by His Actions; then, knowledge of His Attributes leads one to attain gnosis about His Self.

A4. His Attributes are not His Self per se; nor are they separate or dissociated from Him. In other words, His Self and His Attributes are not the same thing; nor are His Attributes separate from His Self.

A5. Just as His Self [*dhāt*], His Attributes are also Pre-eternal; He exists without a beginning [*azalī*] and will exist forever [*abadī*].

A6. His Attributes are not His creation, nor subject to Divine Power.

A7. Everything is an accident, an occurrence [*ĥādith*], except for the Self [*dhāt*] and Attributes [*şifāt*] of Allāh ﷻ.[16]

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[12] *Dhāt*, or His Self; also translated as 'Essence'.

[13] *Şifāt* or His Attributes. Plural of *şifah/şifat*. Description and categorisation of attributes is mentioned a little further in the footnotes.

[14] *Ádam*: inexistence – or non-existence or ceasing to exist.

[15] Existed from Pre-eternity and without a beginning. *Azalī* also means the same.

[16] Everything in creation 'occurred' and 'came into existence' when the Creator Willed it to exist; it was non-existent prior to this "coming into existence"; this is known as *ĥudūth* which means; 'coming into existence, from being non-existent [*ádam*]'. The Mútazilah say that *mádūm* is a 'thing', an 'entity' – *shayy* – and that all things are established even before their coming into existence, but are hidden, similar to clothes being concealed in a suitcase. The Ahl al-Sunnah say that the non-existent is NOT a thing, regardless of its being possible to exist or impossible to exist [Bājūrī in *Tuĥfah*, #122]. See ***Endnote 1***.

A8. Whoever holds the belief or says that the Attributes of Allāh عزّ وجلّ are accidents [*ĥādith*], is a heretic.[17]

A9. Whoever says that anything else [other than Allāh] is Pre-eternal [*qadīm*]; or doubts[18] that [everything else] has come into existence at some point in time [*ĥudūth*], is a kāfir.

A10. Allāh is neither the father, nor the son of anyone; nor does He have a spouse. Whoever says that He has a father or a son or a wife is certainly a kāfir. In fact, whoever deems it to be within the realm of possibility [for Allāh to have a son or wife] is a heretic.[19]

A11. He is Ever-Living [*ĥayy*]; He gives life to every living thing. He gives life or death to anyone or anything, whenever He Wills.

A12. His Power [*qudrah*] encompasses every contingent[20] thing; no contingent thing is beyond His Divine Power.

A13. That which is impossible to exist [*muĥāl*] is precluded from Divine Power; because *muĥāl,* by the very definition, means something that is impossible to exist; if it were subject to Divine Power [*maqdūr*] it would become possible for it to exist – which means that it would not be *muĥāl* anymore. For instance, it is impossible [*muĥāl*] for another god to exist; if [another god] were subject to Divine Power, then it would be possible for [such a god] to exist; then, it ceases to be impossible anymore. And if one does not believe that it is impossible [*muĥāl*] for another god to exist, he rejects monotheism [*tawĥīd*]. Similarly, annihilation [*fanā*] of the Creator is impossible [*muĥāl*]. If it were subject to Divine Power, it would then become possible [for Him to be annihilated]. And that which can be annihilated cannot be God; which proves that one who believes that the impossible [*muĥāl*] is included in Divine Power has in essence, rejected God.

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[17] One who considers *şifāt dhātiyyah* as accidents is a *kāfir*. However, there is a difference of opinion between Māturīdīs and Ashárīs on *şifāt fiýliyyah*. See ***Endnote 2***.

[18] Doubts or is undecided or is unsure; because one should have firm and unflinching belief in fundamental precepts. Imām Aáżam (and thus, Māturīdīs) do not admit such 'doubt' even superficially and therefore, disallow the statement: "in-sha'Allāh, I am/will be a believer." Rather, one should say: "I am certainly a believer" because the *istithnā* or saying In-shā'Allāh, appears as if one is not sure about their faith.

[19] That is, if one mistakenly assumes that 'taking a son is in Divine Power' or in the metaphorical meaning of 'son' as the Jews and Christians say that we are 'children of God'. However, if someone means 'son' as in 'begotten by Him' and who shares His Attributes, then it is outright kufr and idolatry.

[20] Contingent [*mumkin*]: which may or may not exist; dependent on something for existence. Something that can possibly exist – and if exists, which can also be annihilated.

A14. It is not necessary for everything within Divine Power [*maqdūr*] to actually exist; however, it should be contingent [*mumkin*] for it to be subject to Divine Power, even if such a thing does not exist.[21]

A15. He is Absolutely Perfect and His Attributes are that of Perfection. He is transcendent from every flaw and free from any fault. It is impossible [*muĥāl*] for a flaw or fault to be present in Him.[22] Rather, He is transcendent from even those attributes which have neither perfection nor flaws. For example, falsehood, deceit, breach of trust, oppression, ignorance, shamelessness etc. are all flaws and it is absolutely impossible[23] for these flaws to exist in Him. Therefore one who claims that "Allāh has power over falsehood" to mean that His speech can contain falsehood, actually claims that the impossible [*muĥāl*] is possible [*mumkin*] and that the Lord Almighty is flawed and has faults. Rather, such a person has rejected God Himself.[24] It is absurd to believe that the Divine Power of the Lord will become defective if *muĥāl* is precluded from it,[25] and why should it be so? If there is indeed a flaw, then it is in that *muĥāl* itself, which is unworthy of being associated with Divine Power.

A16. His Essential Attributes [*al-şifāt al-dhātiyyah*][26] are:

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[21] *Wājib* and *muĥāl* are precluded from Divine Power. For example, a man with hundred arms and twenty eyes – fully functional and not deformed, is contingent and subject to Divine Power; if Allāh táālā Wills, he can create such a thing; however, it is not necessary for such a thing to exist. It is a fundamental truth in the science of kalām, that only *mumkin* (contingent) is subject to Divine Power, as explicitly mentioned in numerous books of *áqīdah*. For example, existence of another god is *muĥāl;* falsehood in Divine Speech is also *muĥāl*; therefore, they are precluded from Divine Power.

[22] Or His Attributes.

[23] Some ignoramuses, posing as scholars and Sufi shaykhs, claim that it is only contingently impossible and not intrinsically impossible.

[24] Because, such a person claims *muĥāl* to be *mumkin* and flaw for the Creator is *muĥāl*. If it were in Divine Power, it would be *mumkin*. And we know that he who has a flaw cannot be the Creator. Therefore, by claiming that a flaw is *mumkin* for the Lord Almighty, he has actually rejected God.

[25] According to Deobandis, the meaning of Divine Power being all-encompassing means that it also includes flaws and if the Lord did not have the power to be flawed – and because men *can* have flaws – His power would become less than that of men! This is the implication of their statements.

[26] Divine Attributes are categorised as:

> ***Al-Şifāt al-Dhātiyyah*** [Attributes of Self or Essential Attributes], whose opposites cannot be attributed to Allāh táālā. For example, *qudrah* [power], *ílm* [knowledge], *ízzah* [glory, might], *áżmah* [greatness]; it is impermissible to attribute its opposites [powerlessness, ignorance, disgrace, weakness, lowliness] to Allāh táālā.

1. **Life** [*ĥayāh*]

2. **Power** [*qudrah*]

3. **Hearing** [*samá*]

4. **Seeing** [*başar*]

5. **Speech** [*kalām*]

6. **Knowledge** [*ílm*]

7. **Will** [*irādah*]

But His Hearing, Seeing, Speech is not by eyes, ears or the tongue;[27] because, these are limbs and He is transcendent from corporeality. He can hear the faintest of sounds, and can see the most infinitesmally small thing – including those minute particles that cannot be seen by the most powerful microscope.[28] His Hearing or Seeing is not dependent on anything – He Sees and Hears everything that exists.

Al-Şifāt al-Fiýliyyah [Attributes of Action], whose opposites can also be attributed to Allāh táālā. For example, giving life and giving death [hence, *Muĥyiy, Mumīt*] He who can forgive and also punish; Divine Pleasure [*riđā*] and Divine Wrath [*sakhaţ, ghađab*]. Also these attributes are manifest when that action takes place; for example, *tarzīq* [giving sustenance]; Allāh táālā was Rāziq even when He had not created anything that requires *rizq* [sustenance] – but this Attribute became manifest when He gave them sustenance.

Al-Şifāt al-Thubūtiyyah [Attributes of Affirmation], which are affirmed for Allāh táālā; He is One, He is Omnipotent, He is Ever-Living, Self-Subsisting and so forth; Attributes of Affirmation are further related to Self [*dhāt*] or Actions [*fiýl*].

Al-Şifāt al-Salabiyyah [Attributes of Negation], that Allāh táālā cannot be attributed with and it is necessary to believe transcendence [*tanzīh*] from such attributes, such as: He is not body, He is not a composite of particles, nor an indivisible particle [*jawhar al-fard*], He has no limits, nor can He be measured or enumerated; He is unlike anything else – He is free from shape, size, modality, time and space; He is not born from/of anything, nor anyone is born from/of Him.

[27] This is to negate anthropomorphism.

[28] According to physicists, neutrinos are believed to be the smallest observed particles in the range of 10^{-24}m known as yoctometre (1 ym). An even smaller measurement of 10^{-35}m, is known as the Planck length; typical scale of hypothetical loop quantum gravity or size of a hypothetical string and of branes; according to string theory, lengths smaller than this do not make any physical sense. *Quantum foam* is thought to exist at this level. *Wikipedia*: https://en.wikipedia.org/wiki/Orders_of_magnitude_(length). After a certain degree, subatomic particles cannot be 'seen' in the literal sense but their presence is inferred or 'observed' indirectly by complex equipment such as particle accelerators. Large accelerators are used for research in particle physics. The most powerful accelerator currently is the Large Hadron Collider (LHC) near Geneva, Switzerland, built by CERN. https://en.wikipedia.org/wiki/Particle_accelerator.

A17. Similar to other Divine Attributes, His Speech is also Pre-eternal [*qadīm*] and it is neither an accident [*ĥādith*] nor a creation [*makhlūq*] of Allāh عَزَّ وَجَلَّ. One who claims that the Holy Qur'ān is created, is a kāfir according to our Imām Abū Ĥanīfah رَضِيَ اللهُ عَنْهُ and others; in fact, the noble Companions رَضِيَ اللهُ عَنْهُم have made *takfīr* of such a person.

A18. Divine Speech transcends sound; the Qur'ān that we recite with our tongues, written in the *muṣ-ĥaf* is in essence the Pre-eternal Speech without sound. Our recitation, writing and these sounds are all accidents [*ĥādith*] but that which was recited and is written is Pre-eternal; our memory is an accident, but that which have memorised is Pre-eternal. That, which is the source of light is Pre-eternal and the reflected light is an accident, an occurrence.

A19. His Knowledge encompasses everything; the specifics of the constituents of a thing and the whole of it; all that exists [*mawjūd*] and all that does not exist [*mádūm*]; everything that is contingent and even those things that are impossible. He knew everything in Pre-eternity, Knows it now, and shall know forever. Things change but His Knowledge does not change. He knows the innermost thoughts in every heart: the whisperings and whims, the desires and fancies;[29] His Knowledge is infinite.

A20. He Knows the unseen and the manifest; His Knowledge is absolutely His own[30] and belongs to Him alone; it is His exclusive attribute. Whoever attributes *dhātī* knowledge to anyone else other than the Lord Almighty Allāh – whether unseen or the manifest – is a kāfir. *Dhātī* knowledge means that one possesses knowledge [unseen or apparent] by oneself without being informed by Allāh عَزَّ وَجَلَّ.

A21. He is the Creator; whether beings[31] or actions – everything is created by Him.

A22. He is the actual giver of sustenance [*rizq*]; angels and others[32] are means of delivering it.

A23. He has destined [*taqdīr*] everything – whether good or evil – according to His Pre-eternal Knowledge. He Knew in Pre-eternity all that would happen and everything that everyone would do and accordingly, He has inscribed everything. Thus, it is not that we are compelled to do according to what He has Written; rather, He has written what we would do. For example, Zayd would do something evil and thus, He wrote evil for him. If Zayd were to do good, He would have written good for him. The Prophet ﷺ has described those who deny destiny as the Magians of this nation.[33]

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[29] *khawāṭir, wasāwis* [plurals of *khāṭir, waswasah*]

[30] *dhātī*

[31] *dhawāt* pl. of *dhāt*: essence, beings, or entities.

[32] A doctor dispenses medicine; people in authority, power, position or those who are wealthy may 'bestow' grants; similar to Awliyā'a who 'give' by the leave of Allāh.

A24. Predestination is of three kinds:[34]

a. **Absolutely Irrevocable** [*mubram e ĥaqīqi*]: Only Allāh عزّ وجلّ knows this, and this cannot change for any reason whatsoever.

b. **Merely Suspended** [*muállaq e maĥz*]: This is mentioned in the books of Angels to be alterable, depending on certain things.

c. **Suspended, but Apparently Immutable** [*muállaq e shabīh ba mubram*]: In the books of Angels, this kind is not mentioned as alterable, but in the Knowledge of Allāh عزّ وجلّ, it is (alterable).

The first kind, as it is named, is absolutely irrevocable. Even if the greatest among the beloved ones of Allāh عزّ وجلّ implore Him to alter it, they are advised to forsake their expectation concerning its change. Angels were sent to punish the People of Lūţ; our master Ibrāhīm عليه الصلاة والسلام, who was mercy personified, implored Allāh táālā to forgive them; after all, his blessed name itself means ***ab-raĥīm*** or 'merciful father.' He supplicated and beseeched his Lord Almighty to such an extent that he even argued with the Lord Almighty, as said in the Qur'ān:

يُجَـٰدِلُنَا فِى قَوْمِ لُوطٍ

He began arguing with Us concerning the people of Lūţ[35]

Incidentally, this verse refutes heretics[36] who claim that nobody, not even the beloved ones of Allāh عزّ وجلّ have any esteem or eminence near Allāh سبحانه وتعالى and they say: 'Nobody can utter a word in front of Him.'[37] Yet, the Lord Almighty has Himself said: *He began*

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[33] *Majūs*: Zoroastrians; they reject predestination [*taqdīr*] and believe that men are responsible for their deeds and they shape their own destinies. See Abraham Jackson, *The Zoroastrian Doctrine of the Freedom of the Will*, April 22, 1920. Online: http://www.cais-soas.com/CAIS/Religions/iranian/Zarathushtrian/freedom_will.htm.

[34] For brevity, most *áqīdah* texts mention only two; *mubram* and *ghayr mubram*. The latter two are subcategories of the *ghayr mubram* or destiny that is alterable. See ***Endnote 3.***

[35] Sūrah Hūd, 11:74. Sayyidunā Lūţ عليه السلام is known as Lot in Judeo-Christian literature and is written thus in English translations. He was the nephew of Sayyidunā Ibrāhīm عليه السلام.

[36] This is said by Wahābīs in general, and especially by Deobandis, who are the followers of Ismāýīl Dihlawī.

[37] That is, nobody can intercede near Allāh. Ismāýīl Dihlawī has said in his *Tafwiyat al-Īmān*, p24:

arguing with Us concerning the people of Lūţ, [about Ibrāhīm ؑ] which shows the eminence of Prophets in His Presence. It is mentioned in a ĥadīth, that RasūlAllāh ﷺ heard a voice during his Ascension [*miýrāj*] – the voice of someone talking with Allāh loudly and fervently.[38] Our Master asked Jibrīl ؑ "Who is this?" and he replied that it was Mūsā ؑ. RasūlAllāh ﷺ asked: "Does he speak with his Lord thus, in such an ardent manner?" Jibrīl ؑ replied: "His Lord knows that he has a fiery and fervent nature."

In the Qur'ān, Allāh táālā has said:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ

And very soon, your Sustainer will give you so much,
that you will be pleased[39]

When the above verse was revealed, Sayyidunā RasūlAllāh ﷺ, the master of the beloved ones of Allāh [*sayyid al-maĥbūbīn*] said: "If so, I shall not be pleased, so long as a single follower of mine is in the Fire."[40] These are the high stations and ranks of the beloved ones of Allāh táālā, whose eminence is unsurpassed in the Presence of their Lord Almighty (May the blessings of Allāh táālā be upon them and salutations of peace), even the miscarried fetus is mentioned in the ĥadīth thus: "On the Day of Judgement, the miscarried fetus will contend for the forgiveness of its parents, similar to a creditor wrangling with a debtor, until [the miscarried child] will be told: 'O arguing fetus! Take your parents by the hand, and go into Paradise.'"[41] Anyway, this was [mentioned]

> If anyone thinks that someone can intercede near Allāh [because of their being beloved] such a person is also a polytheist and an ignoramus [*mushrik, jāhil*].

[38] Ibn Ĥajar in *Fat'ĥ al-Bārī* and Áynī in *Úmdatu'l Qārī* have mentioned this in the commentary of hadith §3887 about Miýraj, from a narration of Abū Úbaydah ibn Ábdullāh ibn Masúūd ؓ narrating from his father (i.e. Ibn Masúūd ؓ) and another narration of Ibn Masúūd via Ĥārith by Abū Yaálā and Bazzār.

[39] Sūrah Đuĥā, 93:5.

[40] Qurţubī in his tafsīr mentions a ĥadīth under this verse: "*Then, by Allāh, I shall not be pleased as long as one amongst my followers is in the Fire*".

[41] Paraphrased ĥadīth of *Sunan Ibn Mājah*, §1608. This is a weak narration because of Mandal ibn Álī (in the chain) who is weak, by common agreement [Buşīrī]. However, this is mentioned here to counter the false notions spread by *Tafwiyatu'l Īmān* concerning intercession. The full ĥadīth is thus:

> [Mawlā] Álī ؓ narrates that RasūlAllāh ﷺ said: The miscarried fetus will argue with its Lord when He sends the parents of the [miscarried] fetus into the Fire, until it is told: "O [miscarried] fetus that argues with its Lord; [take hold of your] parents and make them enter Paradise." It shall then yank them both by the umbilical cord [*sarar*] until it makes them enter Paradise.

only as an answer to an objection, which will hopefully be beneficial for believers and effective in repelling the nastiness of human devils. The point that we were discussing is that Divine Punishment for the People of Lūţ was an absolutely irrevocable ordainment [*qađā mubram ĥaqīqī*] and when the Friend of Allāh [*Khalīlullāh* ؑ] kept insisting [hoping to intercede and gain pardon], he was commanded to refrain from such a thought:

يَـٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَـٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

> O Ibrāhīm, turn away from this [plea]; verily, the Decree of your Lord has come – and for them, a punishment shall come to pass which cannot be averted.[42]

Destiny which is suspended [*muállaq*] is alterable and this can be changed by prayers and intercession of the friends of Allāh [*awliyā'a*]; that which is intermediate – which is apparently unalterable and thus inscribed in the books of Angels; but this can be changed by the prayers [and intercession] of prominent Awliyā'a; this is what our master, *Ghawth al-Aáżam* Shaykh Ábd al-Qadir Jilānī meant when he said: "I can [intercede] and make the unalterable decree [*mubram*] to change." This is the same kind of apparently unalterable decree mentioned in the ĥadīth:

> Verily supplication wards off the unalterable decree[43]

Note 1: Matters of predestination and Divine Decree are extremely complicated and cannot be understood by common folk and ordinary minds; attempting to understand these mysteries and delving deep in researching these issues is perilous and may lead one to perdition. When our masters Abū Bakr al-Şiddīq ؓ and Úmar al-Fārūq ؓ were forbidden from discussing these matters, how can you and I hope to comprehend them?

One should just know that Allāh táālā has not created humans insentient and motionless like rocks and trees; He has given them a limited choice [free will] to do a certain action

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'Umbilical cord' is a hyperbole to mean 'ardently', as mentioned in *Majmaá Biĥār al-Anwar* 2/109, of Állāmah Ţāhir Patnī; the author has paraphrased it here for brevity.

[42] Sūrah Hūd, 11:76.

[43] In *Bahār e Sharīát*, the ĥadīth is cited as إن الدعاء يردّ القضاء بعد ما أبرم.
I could not find this exact wording [apparently, nor could the folks at *Majlis Ílmiyyah*] but similar narrations are cited by Alahazrat in *Mustanad:*

فإن الدعاء يرد القضاء المبرم [*Kitāb al-Thawāb* of Abū al-Shaykh];
الدعاء جند من أجناد الله مجند يرد القضاء بعد أن يبرم [*Musnad al-Firdaws* of Daylamī].
Also, in *Kanz al-Úmmāl* §3158-59 [Álī al-Muttaqī].

or abstain from it; together He has given them intelligence to discern between good and evil, benefit and loss – and also gave them access to means such that those means will be available to them when they [humans] wish to do a certain action. Accountability of humans is for making that [choice] – to act or to abstain from it. It is heresy to consider oneself absolutely compelled and powerless [hence, having no accountability for one's actions] or completely independent [and free from destiny].[44]

Note 2: It is reprehensible enough to commit an evil act; it is worse to attribute it to destiny and to the Divine Will of Allāh [as if the person committing evil has no responsibility for his action]. Rather, when one does a good deed, one should attribute it to the guidance and Grace of Allāh táālā; if a sin or evil act is committed, one should consider it due to the evil of one's own lower self [*nafs*].

A25. Allāh ﷿ is free from being in a direction, place, time, motion or stillness [i.e. from movement or being at rest], shape, form and all attributes of accidents [*hawādith*].

A26. The vision[45] of Allāh ﷾ in this world is a special attribute given ***only*** to our Master ﷺ; however, it is possible – rather, a certain and an expected occurrence for every Sunni Muslim in the Hereafter. However, beholding Him by the heart, is proven for not only Prophets, but also Awliyā'a. It is reported that Imām Aáżam Abū Ĥanīfah ؓ saw Allāh táālā one hundred times in his dreams.[46]

A27. Muslims will see Allāh and that Vision will be without modality. That is, one who sees Him, cannot describe 'how' he has seen. Because anything else we see has a distance – near or far; a direction in relation to the person seeing that thing – up, down, right, left, front and back. Allāh táālā is free from existing in a space or being in a direction. Then, 'how' will He be seen? Indeed, that is what I am saying: no one can describe the

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[44] The Jabariyyah and the Qadariyyah; see my paper on free will titled, *The Sunni View on Free Will* to be published by Ridawi Press shortly, in-shā'Allāh.

[45] Seeing Allāh with one's own eyes and in a state of wakefulness. See ***Endnote 4***.

[46] Beholding Allāh táālā in one's dreams; most scholars admit its possibility and that such a vision is without modality [*kayfiyyah*] or direction or form even in this circumstance; it is reported that Imām Abū Ĥanīfah ؓ said: "I have seen my Lord, the Glorious 99 times" and thereafter, he saw yet another time, completing the hundred. It is a lengthy anecdote and this space does not permit citing it in its entirety. It is also reported from Imām Aĥmad [ibn Ĥanbal] ؓ that he said: I saw my Lord Almighty in my dream and I asked Him: "O my Lord, how did those, who are close to You, become thus close?" He said: "By My Divine Speech [the Qur'ān], O Aĥmad" I asked Him: "My Lord, [reciting] with understanding or without?" and He said: "[Both;] with and without understanding". [Álī al-Qārī in *Minaĥ al-Rawđ al-Az'har*, 186-187].

‘manner’ in which He will be seen. And Allāh-Willing, we will [probably] be able to say how we saw Him. It is also impossible for anything, even sight, to encompass Him.

A28. He does what He Wills and as He Wills – no one can restrict Him; nor can anyone restrain Him from doing what He Wills.[47]

- He does not get drowsy, nor is He overcome by sleep. He watches everything in the creation. He is neither tired, nor does He become weary or fatigued.
- He gives sustenance to everything in the creation.
- He is more Merciful and Benevolent than one’s own parents.
- He is the Most Forbearing [*al-Ĥalīm*].
- His benevolence is the comfort for broken hearts; He alone is worthy of greatness and glory.
- He creates [humans] in the wombs of their mothers, as He pleases.
- He forgives sins and accepts repentance.
- His Force is infinite [*qahr*], His Wrath is severe, His Anger is fierce.
- His Grasp is powerful and no one can escape Him; except, when He Himself chooses to release them.
- He can extend a small thing to make it into an enormously vast one; or shrink a gigantic thing into a tiny speck.[48]
- He can give honour to the despicable and elevate the lowly to be respectable; or humiliate the honourable or disgrace the noble.[49]
- He guides whom He Wills on the straight path and whom He Wills, He will let them go astray.

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[47] See *Appendix A* for Qur’ānic verses from which these beliefs are derived.

[48] These scenarios have been considered as plausible by scientists in our time. For example, a small speck from nothingness can explode into a whole universe which is continuously expanding (as claimed by the proponents of the Big Bang) and eventually all of it will be reversed and all matter would collapse into black holes, which would then coalesce, producing a unified black hole or the singularity (as claimed by the proponents of the Big Crunch).

[49] He has the absolute Power to do whatever He Wills; He gives and withdraws honour and He subjects whom He Wills to humiliation and disgrace. We seek His Refuge from His Wrath.

- He can grant His closeness to whom He Wills, and forsake whom He Wills or spurn from His Grace whom He wishes.
- He can give anything He wishes to whoever He wishes and take away anything He wishes from whosoever He wishes.
- Whatever He does is just and equitable; He is transcendent from being unfair; He is free from cruelty and oppression.
- He is the Highest, the Most Majestic and the Greatest.
- He [with His Power and Knowledge] encompasses everyone and everything.
- No one and nothing can encompass Him.
- Benefit and harm, welfare and ruin, blessing and deprivation are in His Power.
- He aids the oppressed and those denied justice and avenges injustice, punishes the cruel, the tyrants, the oppressors.
- Nothing can happen without His Will [*mashīyah, irādah*].
- He is pleased with good deeds and is displeased with bad deeds and sins.
- It is entirely from His Mercy that He does not command us to do something beyond our capability.
- It is not obligatory for Allāh táālā to give reward or punishment; nor is it necessary for Him to do only that which is beneficial for His creation.
- He is the Absolute Sovereign; the Absolute Lord Almighty – He can do whatever He Wills and commands as He Wills.
- However, because of His infinite Mercy, He has promised Muslims that He will grant them Paradise and because of His Infinite Justice, He will cast the infidels, the disbelievers into Hell.
- His promise of reward [*waád*] and punishment [*waýīd*] do not change; He does not contravene His promises.
- He has promised that He shall forgive every small and big sin, even enormities, for anyone He pleases; except that He shall not forgive disbelief [and polytheism].

A29. Every action of the Lord Almighty contains profound wisdom, whether we can perceive it or not, and regardless of our understanding. His Actions are not to achieve a specific goal or for an incentive – because an incentive is a reward which is the motivation for one to act; nor is it towards a terminus, because this is the same as acting to reach a specific goal. The Actions of Allāh táālā are neither dependent on any means (or cause) nor are they for any gain. By His Infinite Wisdom, He has ordained a cause and effect[50] relation between the means and their effects and outcomes. For example, the eye can see, the ear can hear; the fire burns and water quenches thirst. If He so Willed, the eye would hear, and sight would be in the ear; water would burn and singe; fire would quench thirst. If He does not Wish it to be, a million eyes will not be able to detect a mountain in daytime, a billion fires will not be able to harm a tiny piece, a splinter of wood. How great was the size of the mammoth pyre in which the disbelievers cast our master Ibrāhīm ﵇! Nobody could go near the fire, and they had to use a catapult to pitch him into the furnace. When he was mid-air, Jibril ﵇ appeared and said: "Ibrāhīm, do you need anything?" He replied, "Yes, but not from you." Jibril ﵇ said: "Then beseech Him, in Whose need you are."[51] Ibrāhīm ﵇ said: "His knowledge of my state, obviates the need for me to state." Allāh Almighty commanded the fire to cool down:

قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ

O fire! Become cool and [be] safe for Ibrāhīm.[52]

It is said that every fire on earth was extinguished at that moment – and every fire took the Divine Command to be directed toward itself.[53] Exegetes have said that these fires would have extinguished and become freezing cold to the point of discomfort if the word "become safe" was not mentioned along with Command to "cool down".[54]

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[50] Allāh is the Creator of means [*sabab;* pl. *asbāb*], this world of means [*áālam al-asbāb*] and the laws that govern the cause-effect relationships. He is Himself not bound or constrained by the laws He has created.

[51] Narrated by Ubayy ibn Kaáb ؓ from the Prophet ﷺ: "Indeed, when they arrested Ibrāhīm ﵇ to cast him in the fire, he said: "*There is no God except You, Glory be to You, the Lord-Sustainer of the universe. All praise belongs to You, and to You belongs the kingdom; there is no partner unto You*" He ﷺ said: Then they cast him from a catapult stationed far off and Jibril ﵇ came to him and said: "O Ibrāhīm, are you in any need?" He replied: "As for any help, none needed from you." Jibril ﵇ said: "Then ask your Lord." He replied: "His knowledge of my state obviates the need for me to state." So Allāh táālā commanded, and He is the Most Truthful of all speakers: "***O fire! Cool down and become safe for Ibrāhīm.***" [*Tafsīr Qurṭubī*].

[52] Sūrah Anbiyā'a, 21:69.

[53] Many people in our time, conditioned by an education system that places emphasis only on the physical aspect and the material world, may find this surreal. How can a 'fire' be sentient and 'obey' a command? Yet, in our time, anyone can 'command' devices which 'listen' and 'respond'. Siri or Google or Alexa. One can command 'smart devices' – like commanding a light to dim or switch off. If Allāh táālā has granted the power

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to humans to invent things that can 'obey' them, why would it be unimaginable for the Creator of everything to do so? His Power is infinite and all-encompassing. In reality, everything obeys His Command.

[54] Ibn Ábbās and Abū al-Áāliyah said: "If Allāh had not said "and be safe" in His Command, the fire would extinguish and would freeze and the cold would hurt Ibrāhīm [*Tafsīr Ibn Kathīr*].

Sayyidunā Álī and Ibn Ábbās have said: If the Command [for the fire] to cool down was not joined by the Divine Command 'be safe and comfortable', Sayyidunā Ibrāhīm could not have survived the cold; there was no fire on earth on that day, except that it was extinguished, assuming that the command was directed to itself. [*Tafsīr Qurṭubī*].

NOTE: The ĥadīth mentioned in footnote 51 above is weak, but Wahābīs dismiss this outright and class it as a falsehood [*bāţil*]. In an Arabic fatwā on https://islamqa.info [#22498], Ibn Taymiyyah is cited as follows:

> And that which is narrated that Khalīl [i.e. Ibrāhīm], when he was cast from the catapult, Jibril told him: "Ask" and he said: "He does not require me to ask, He Knows about my state", there is no known chain of authority [*isnadun márūf*] and it is a falsehood [*bāţil*]. Rather, that which is established in the authentic [*şaĥīĥ*] narration from Ibn Ábbās is that he said: "*Allāh is sufficient for me and He is the best Disposer of affairs.*" [*Majmūú al-Fatāwā* 1/183]

He is further quoted as:

> As for the saying: "He does not need my asking, my state is in His Knowledge," this is invalid – and is against what Ibrāhīm al-Khalīl and other Prophets have said about beseeching Allāh and asking Him. It is against what Allāh táālā has commanded His slaves, [that is,] to beseech Him [i.e to do duáā] for the good in this world and the Hereafter... [*Majmūú al-Fatāwā* 8/538]

It is an extremely silly objection made by Ibn Taymiyyah, whose derivation does not rise above the literal word and his followers imitate him blindly. It is surprising that some ulama have praised him as 'intelligent,' whereas his 'brilliance' can be seen only in repeating memorised facts. Critical reasoning is not his forte. Imām Subkī aptly described him as:"erudition greater than intelligence." Look at the two citations above; there is practically NO difference in the outcome. The narration which is classed as şaĥīĥ by Ibn Taymiyyah ALSO indicates that Ibrāhīm did not expressly ask to be saved from fire, but left the matter to the Divine Judgement of Allāh táālā. Expressly asking for something, or remaining silent and leaving the matter to Allāh táālā are both valid actions from traditions of the Prophets. Ibrāhīm did not 'refuse' duáā here, which according to Ibn Taymiyyah would be the implication; rather, he left the matter to Allāh táālā and His Knowledge of the culmination of all events. "***And I entrust my affair to [the Judgement of] Allāh***" [Sūrah al-Ghāfir, 40:44]. In a ĥadīth qudsi, reporting from Allāh táālā: "*If preoccupation with the Qur'ān and My remembrance [dhikr] keeps a man from asking Me, I will give him far more and superior than I would give to those who ask.*" [*Tirmidhī* §2926; Bayhaqī in *Shuāb al-Īymān* §572] Does this mean the person 'refuses' to do duáā and thus go 'against the Command of Allāh'? Certainly not! The hadith that rebukes those who abandon duáā is for those who do so in negligence and forgetting Allāh táālā.

2. CONCERNING PROPHETS

It is obligatory for every Muslim to learn the correct belief that one should profess about Allāh táālā and His Attributes; know what is permissible and impermissible concerning Allāh táālā, because if one denies an Essential principle of faith,[55] one becomes a kāfir. Similarly, Muslims should also learn about Prophets عَلَيْهِمُ السَّلَام and what is necessary, possible or impossible for them.

A30. Prophets [*nabīy,* pl. *anbiyā'a*] are humans whom Allāh táālā has given Revelation [*waĥ'y*], to guide people. Being a Messenger [*rasūl*] is not exclusive to humans; even Angels can be Messengers.[56]

A31. All Prophets are humans, and all are men. Neither a woman nor a jinn has ever been a Prophet.

A32. It is not an obligation for Allāh táālā to send Prophets. He sent them out of His Infinite Mercy and Grace for the guidance of people.

A33. For someone to be deemed a Prophet, it is required that he should receive Revelation [*waĥ'y*]; irrespective of whether such Revelation is received directly without an intermediary or through an Angel (delivering the *waĥy*).

A34. Allāh táālā has given Opuscules [*şuĥuf*] and Heavenly Books [*kutub*][57] to many Prophets of which **four** are most famous.

a. *Tawrāh* [Torah or Old Testament] given to our master Mūsā عَلَيْهِ السَّلَام

b. *Zabūr* [Psalms] given to our master Dāwūd عَلَيْهِ السَّلَام

c. *Injīl* [The Gospel] given to our master Ýīsā عَلَيْهِ السَّلَام

d. The *Qur'ān.*

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[55] *Đarūrī* or *zarūrī* [in Urdu]: There are certain principles considered as *đarūrī* or Essentials of Faith; for example a number of these "Essentials" are mentioned in A28 above. Anyone who disbelieves in them or rejects or denies them will be ruled a kāfir, even if he claims that he did not know about this; ignorance is inadmissible concerning *đarūrī* precepts.

[56] Only humans and ***only men*** are Prophets; however, Angels are also sent as Messengers.

[57] Opuscules are short books, such as the ones given to Sayyidunā Ibrāhīm and Sayyidunā Mūsā عَلَيْهِمَا السَّلَام as mentioned in the Sūrah al-Aálā, 87:19.

The Holy Qur'ān is the supreme Book and was given to the best of all Messengers, the embodiment of light, the praised one, the chosen one: our master Muĥammad ﷺ. Divine Speech is one and the same [there is no distinction or classification in Divine Speech]; there is no such thing as superior or inferior in His Speech. However, we say 'supreme' because we receive more reward in [reading] this Book, compared to other books.

A35. All the Heavenly Books and Opuscules are absolutely true;[58] all are the Divine Speech of Allāh; it is necessary to believe in everything that was revealed therein. However, the followers (of earlier Prophets) were entrusted the responsibility of the books given to them, and they couldn't keep those books safe [from tampering and corruption]. The Word of Allāh was not preserved as it was given to them. In fact, the evil ones among them tampered with verses and made alterations to suit their whims and fancies. Therefore, when any of the previous books are presented to us:

a. We attest all that is compatible with our Book (and *áqīdah*).

b. We reject anything that is against our Book[59] (and *áqīdah*).

c. We remain non-commital concerning those statements which are not clear, and we cannot know whether it attests or contradicts our belief; in such instances, we must simply say:

aāmantu billāhi wa malā'ikatihi wa kutubihi wa rusulihi[60]
I bear faith in Allāh, His Angels, His Books and His Messengers.

A36. This religion is the final message and shall abide until the last day; therefore, Allāh táālā has taken the responsibility of preserving the Qur'ān as He has himself said:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

Indeed, We have sent down this Qur'an and indeed, We are its Guardian.[61]

Therefore it is impossible for the addition or omission of even a letter or a dot,[62] even if the entire world comes together to alter it.

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[58] Absolutely true and the absolute truth [*ĥaqq*].

[59] Such as belief in Trinity or that Jesus ﵇ is the son of god. *al-íyādhu billāh.*

[60] آمنت بالله وملئكته وكتبه ورسله

[61] Sūrah Ĥijr, 15:9.

[62] 'Dot' is a hyperbole here, to emphasise that it is absolutely unalterable; because in the script of the first generation letters did not have dots and were added later for convenience of non-Arabs. Even today, the

Whoever says that the Qur'ān [is incomplete and] a few chapters or verses or even a single letter[63] is missing or that someone has made additions or alterations, is undoubtedly and absolutely a kāfir,[64] as he rejects the explicit verse cited above.

A37. The Qur'ān is its own proof that it is the Word of Allāh.

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ
شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٣﴾ فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ
فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ﴿٢٤﴾

And if you are in doubt about that which we sent down [as Revelation] to Our beloved Slave [Muĥammad ﷺ], then bring one chapter like it and entreat all your helpers other than Allāh, if you are [indeed] truthful. And verily, if you cannot – and certainly you cannot – then fear the Fire, fuelled by people and stone; prepared for disbelievers.[65]

Many disbelievers have expended their best efforts to make a chapter [*sūrah*] like that of the Qur'ān, but they have inevitably failed; they could not manage to come up with even a single verse.[66]

Note: Heavenly Books revealed earlier could only be memorised by Prophets; but the miracle of the Qur'ān is that millions of Muslims, even small children can memorise it. [Every Muslim memorises at least a few chapters for recitation in daily prayers].[67]

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copies of the Qur'ān in North Africa [*maghribi*] use notations different from the rest of the world; for example, the letters *fā* and *qāf* both have a single dot in the *Maghribi* script.

[63] Certain groups among Rāfiđīs claim that chapters of the Qur'ān were suppressed by the third Khalīfah, Sayyidunā Úthmān ؓ and other companions.

[64] This is apart from the established variance in readings [*qirā'āt*], both well-known and uncommon [*mash'hūr, shādh*]. For example, in Sūrah Fātiĥah, the word *şirāţ* is reportedly recited both with *sīn* and with *şād*. This is not considered as an alteration or a change; because the Qur'ān was revealed in seven readings and both are correct.

[65] Sūrah al-Baqarah, 2:23-24.

[66] Many anti-Islamic groups claim that they have made a "sūrah like it" and try to copy the style – in fact, some of them string together Qur'anic words and phrases from various places to produce anti-Islamic meanings and claim they have answered the challenge, which is not correct. Scholars have refuted these claims. The topic of *iýjāz,* or the inimitability of the Qur'ān is beyond the scope of this footnote.

[67] This is one of the miracles of the Qur'ān. No other book or any literary work in the world is memorised word for word, by so many people, except the Qur'ān. One may find a handful of enthusiasts or zealous proponents who might memorise a particular book – but can they show a hundred such memorisers including men, women, children, young and old? Besides, one needs to know the language to memorise something. For example, can someone without any knowledge of Latin or French memorise two pages from classical Latin or

A38. Among the Qur'ānic readings[68] [*qirā'āt*], **seven** are well-known and are rigorously authenticated [*mash'hūr, mutawātir*]. There is no conflict or contradiction in the meanings in any of these readings. All these readings are true and valid. One of the benefits of variant readings is that one can choose a reading that is easy for him/her to recite. One should recite according to the reading prevalent in that location. For example, the reading of Áāşim via Ĥafş is prevalent in our country; if one recites another variant, common people will reject it as invalid – and saying so is a statement of disbelief.[69]

A39. The Glorious Qur'ān has abrogated many commandments in previous books; similarly, some verses in the Qur'ān itself are abrogated by other verses.[70]

A40. Abrogation [*naskh*] means that a certain commandment is given and its ruling is valid for a certain period; thereafter, it is superseded by another command, even though at the time of the first [abrogated] command, it was not known that it was a temporary injunction. And after that period [Known to Allāh táālā] has passed, the superseding or abrogating command is revealed. Apparently, it is as if the first command has been withdrawn; but in reality, the first command was revoked after completion of its term, for which it was issued.[71] Some people describe "abrogation" as "falsified" [*bāţil*] which is a bad expression – the Word of Allāh is absolutely true and shall always remain true; falsehood or corruption can never approach it.

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literary French? Let us assume, there are few who can achieve such a feat. But millions? Notice, that the Qur'ān is memorised – by Muslims everywhere, and a majority do not even understand Arabic. Thousands of little children, well under ten have memorised the entire Qur'ān and with a little bit of training, pronounce exactly like native Arabs – without even knowing that language. Moreover, memorisation is not a fad that must have appeared here and there; rather, it is a heritage, an uninterrupted practice from the time of the Prophet ﷺ himself and carried over in every generation and in every place where Islām has reached.

[68] Recitation or *qirā'ah* in Arabic. "*The Qur'ān was revealed in seven letters,*" mentioned in the ĥadīth is understood to refer to the seven readings. *Bukhārī* 2419 3219, 4991, 4992, 5041, 6936, 7550; *Muslim* 818-821, *Abū Dāwūd* 1475-78; *Tirmidhī* 2943-44; *Nasā'īy* 936-941; *Muwaţţa* 540; *Musnad Aĥmad* 158, 277-78, 296-97, 2375, 2717, 2818, 4252, 7989, 8390, 9678, 17542, 17819, 17821, 20179, 20425, 20514, 21091-93, 21132-134, 21149-21153,21171, 21172, 21175-77, 21179, 21204-05, 23273, 23326, 23398, 23447, 27443, 27623.

[69] For example, in the recitation of Ĥafş án Áāşim, the 3rd verse of Sūrah Fātiĥah is recited as: ***māliki yawmi'd dīn*** and in the reading of Warsh án Nāfiý, it is ***maliki yawmi'd dīn***. The first variant, ***mālik***, means: 'Owner or Master' and the second variant, ***malik***, means: 'King'.

[70] This is known as *nāsikh* and *mansūkh* – abrogating and abrogated verses.

[71] For example, wine was prohibited in stages and two distinct stages are known from the Qur'ān itself. Initially, it was only prohibited to pray in the state of inebriation– later, when the community had become mature and Islām had taken a strong hold in their hearts, the limited prohibition was revoked and replaced with the absolute prohibition of wine. Thus, the previous command was not invalidated per se; instead, when the term of the limited prohibition ended, the command of absolute prohibition was revealed.

A41. The major portion of the verses in the Qur'ān are plain in meaning, are clear and are easily discernible [*muĥkam*][72] but, some verses are obscure and arcane [*mutashābih*]; the real meaning of such verses is known only to Allāh táálā and His beloved Messenger ﷺ. People with mischief in their hearts are obsessed with knowing their meanings or try to unravel the mysteries of such obscure verses.[73]

A42. Revelation [*waĥy*] is exclusive for prophets. Whoever believes that such Revelation [*waĥy*] is given to non-prophets is a kāfir. The dreams of Prophets are also *waĥy* and there is no possibility of their dreams being untrue or containing falsehood in their dreams. The Friends of Allāh [*awliyā'a*] are also inspired – whether in wakefulness or in dreams –certain mysteries or portions of knowledge of unseen is revealed to them; this is known as ***ilhām***. Inspiration of the Devil [*waĥy shaytānī*] is that in which the Devil whispers to soothsayers, sorcerers, disbelievers, irreligious and immoral people.

A43. Prophethood cannot be earned – a man cannot obtain this high station by plenty of good deeds, excessive worship or living an abstemious life. Rather, it is absolutely by the Grace of the Almighty who bestows it to whom He Wills. Indeed, He has Given [prophethood] only to those whom He has made worthy of holding this high position; a person who is free from despicable or immoral traits. One, who has an impeccable and lofty character, and progress through all the ranks and cross the ultimate ranks of *wilāyah*.[74]

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[72] *Muĥkam* verses – or obvious verses, plain in meaning, still require explanation and context to fully comprehend the correct meaning. This does not mean that any semi-literate or a layman can fully understand the 'plain verses' without any learning or training, and issue rulings wantonly based on his own understanding. This obviously means, that it is understood by people of knowledge, and 'arcane, obscure in meaning' is not known even by the erudite elite. For example, we say: 'The aerodynamics of aircraft and its functioning is clearly known' or 'Encryption algorithms are available for public review'. This does not mean that an illiterate construction worker can clearly explain everything about airplanes, let alone fly a plane; or that anybody is capable of analysing the AES algorithm. By saying 'well-known' it only means that it is clearly understood by experts and this knowledge is available in considerable detail which can be learned and mastered by expending effort.

[73] Sūrah Aāl Ímrān, 3:7:

> And it is He who hath revealed the book to thee [O Prophet ﷺ]; in it are verses of instruction [that which are easily understood]; these form the body of the Book, and other [verses] that are abstruse. For they who have mischief in their hearts, pursue [the abstruse verses,] that which puts them in doubt; they do so seeking mischief in it, that they seek its meaning. Nay, none knows of its true intent, the right meaning, except Allāh. The enlightened [the wise] say: 'We believe in everything [that hath been revealed]; all of it is from our Lord Almighty Allāh. None, save the wise, heed advice.

[74] Friendship or closeness [*qurb*] to Allāh táálā. Every Muslim is a friend of Allāh táálā; those who obey Him, worship Him assiduously with immense sincerity [*ikhlāṣ*] are at a higher rank and closer to Him.

Such a person [chosen to be a Prophet] is free from any blemish or taint or anything reprehensible or offensive in his ancestry, or in his physical appearance, or in his word or deed, and in any of his undertakings. A Prophet has a sound mind and is extremely intelligent; he is far more intelligent than anyone else; the combined intellects of philosophers or scientists cannot equal a fraction of a single Prophet's intellect.

ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ

Allāh knows [well] where to place his Message.[75]

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

This is the Grace of Allāh, which He bestows to whom He Wills.
And Allāh is the Possessor of enormous bounty [and immense grace][76]

Whoever believes that one can obtain or attain the grade of prophethood by means of abundant worship and prayer, practicing abstinence and self-denial, is a kāfir.

A44. One who believes that a Prophet can lose his prophethood is a kāfir.[77]

A45. It is necessary for a Prophet to be immune and divinely protected from sin [*máşūm*]. This immunity [*íşmah*] is exclusive to Prophets and Angels; no one else other than them is immune to sin. It is heresy to believe that imāms[78] are given divine immunity similar to that of Prophets. *Íşmah* means, that Allāh táālā has promised them immunity and has protected them from committing sins; therefore, it is a *sharaýī* impossibility[79] for them to sin. Prominent *awliyā'a* may also be given protection, and can also be sinless, but it is not impossible for them to sin either.

A46. Prophets are divinely protected from polytheism and disbelief [*shirk, kufr*] and immune to every such action or attribute that is deemed reprehensible or disgraceful among common people such as: falsehood, breach of trust, ignorance etc. including such things which are contrary to common decency and unbecoming of dignity.

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[75] Sūrah al-Anáām, 6:124. That is, whom to select as His Messenger.

[76] Sūrah al-Ĥadīd, 57:21.

[77] Because this would imply a wrong choice – that is: Allāh táālā did not know; which is an impossibility, *muĥāl;* Prophets cannot be divested of prophethood.

[78] Whether the imāms of the Noble Household [*Ahl al-Bayt*] or any other imām.

[79] There are three classes of impossibility: ***sharaýī***: impossible as we know from Revelation; ***áādī***: impossible as we know according to laws of nature and human observation; ***áqlī***: which is rationally impossible. See ***Endnote 5*** for more details.

This immunity and divine protection is both before and after receiving prophethood, by unanimous agreement of Muslims [*ijmāá*]. Prophets are also divinely protected and absolutely immune to committing enormities or major sins, and also from deliberately committing minor sins or mistakes both prior to, and after receiving revelation, according to the correct [and preferred] position.[80]

A47. Prophets have conveyed everything that Allāh táālā commanded them to deliver to the people; whoever claims that they concealed something or did not deliver the message due to artifice or deception [*taqiyyah*], whether out of fear or for any other reason, is a kāfir.[81]

A48. It is impossible for the Prophets to forget or commit mistakes in delivering the Commandments of Allāh táālā.

A49. It is necessary for them to be free from physical deformities and such diseases which common people find repugnant, such as white patches [vitiligo] or leprosy, etc.

A50. Allāh táālā has given Prophets [partial] knowledge of unseen. Every Prophet knows about every speck in the heavens and the earth.[82] But this knowledge is given to them by Allāh táālā and therefore, bestowed knowledge [*áṭāyī*]. It is *muĥāl* for Allāh's knowledge to be 'bestowed' [*áṭāyī*]; because none of His Attributes are 'bestowed' by anyone, they are His Own, pre-eternal and self-subsisting. Those who absolutely deny that Prophets have any knowledge of the unseen, including the Leader of all Prophets ﷺ, are similar to those who are described in the following verse:

أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ

Do you believe in certain portions of the Book and disbelieve in certain other parts?[83]

They only cite verses which mention negation and deliberately ignore verses which explicitly affirm that Prophets have been given knowledge of the unseen. Even though, both kind of verses [affirming and negating] are present in the Qur'ān, the negating verses are for autonomous knowledge [*dhātī*] which is the exclusive attribute of Allāh táālā, and the affirming verses are for granted knowledge [*áţāyī*] which Prophets are given,[84] and is not befitting[85] the Majesty of Allāh تبارك وتعالى. It is patently wrong to say: "If one believes that Prophets have knowledge of every particle, it then necessitates that their knowledge is equal to that of Allāh táālā," because, 'equality' is established only when one claims that the knowledge of Prophets is the same [in every respect – whether *kind* of knowledge or *amount* of knowledge] as that of Allāh táālā; only a disbeliever will make such a claim.

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[80] There is a minor difference of opinion among scholars concerning minor sins and mistakes; some have differed and said that minor sins or mistakes are possible before prophethood – but the preferred and accurate position of Sunni scholars is as stated above: that Prophets are free from major and minor sins both before and after prophethood. See ***Appendix C***.

[81] The Shīáh claim that it is permissible for Prophets to do *taqiyyah*. See ***Appendix C*** for a detailed exposition of this belief and its refutation from *Al-Nibrās*.

[82] Ţabarānī in *Mújam al-Kabīr* §14112; *Kanzu'l Úmmāl* §31971; *Khaşā'is al-Kubrā* 2/184; Nuáym ibn Ĥammād in *Al-Fitan* §2; *Jāmiý al-Aĥādīth* of Suyūţī §5403. *Hilyah* of Abū Nuáym 6/101. See ***Endnote 6***.

[83] Sūrah Baqarah, 2:85.

Particles are finite and the Knowledge of Allāh táālā is infinite – or else, it will imply ignorance, which is *muĥāl* for Allāh táālā.[86] If knowledge is deemed equal just because Prophets are also given that [part of] knowledge, then this argument can be extended for existence as well. In which case, there will not be any difference between *wājib* who exists, and *mumkin* that also exists – and [merely] because both exist, they should therefore become equal![87] We seek Allāh's refuge! And to say that the Creator and creation [*mumkin*] are equal, is explicit kufr and open idolatry.

The purpose of the coming of Prophets is to give information of the unseen. Paradise, Hell, Judgement Day, Resurrection, reward and punishment are all matters that are unseen. Prophets are sent to teach us about these things– which cannot be known by the mind or discovered by the senses. Awliyā'a are also given some part of the unseen through the medium of Prophets عَلَيْهِمُ ٱلسَّلَامُ.

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[84] This is clearly mentioned in the verse 26-27 of Sūrah al-Jinn, "***He is the [Absolute] Knower of the Unseen; so, He does not disclose [His] Knowledge of the unseen to anyone. Except, those Messengers with whom He is Pleased...***" See ***Endnote 7*** for a brief commentary of this verse.

[85] Because Allāh's Knowledge is His Own, and is not 'granted' by anyone.

[86] If saying that Prophets have knowledge of all particles in the world tantamounts to equating it with the Knowledge of Allāh táālā; that would imply that the Knowledge of Allāh is only as much as that of particles in existence; we know by necessity, that particles are finite, which would imply that the Knowledge of Allāh is finite – which is absurd, because we also know by necessity, that the Knowledge of Allāh is infinite.

[87] The author's argument is that the knowledge of all particles in this universe is finite and is actually a small fragment of the infinite knowledge of Allāh táālā. If Prophets are given this fragment from His immense and infinite Knowledge, it does not mean that we equate the knowledge of Prophets with the Knowledge of Allāh táālā – *MáādhAllāh*. If not, the argument can be extended for existence as well – whereas the difference is obvious: *wājib* is necessary, self-subsisting, cannot be annihilated and is pre-eternal; whereas *mumkin* is an accident, that came into existence from nihility; it can be annihilated and it is entirely dependent for its existence on the Will of the Creator.

A51. Prophets are superior [*afđal*] to everyone else in the creation;[88] even Messenger-Angels.[89] A friend of Allāh [*waliy*], howsoever great [in worship and piety] can never be equal to a Prophet. Whoever says that a non-prophet is superior to a Prophet, such a person is a kāfir.[90]

A52. It is obligatory for everyone [*farđ áyn*] to respect and revere all Prophets; in fact, it is the fundamental obligation over and above all other Islamic obligations. It is apostasy to disrespect or belie the Prophets; irrespective of how minor such disrespect may be.

A53. Many Prophets were sent by Allāh táālā from the time of Sayyidunā Ādam ﵇ to that of our prophet, the Master of all creation ﷺ. Some Prophets are mentioned by their names in the Qur'ān and their blessed names are:[91]

1. Sayyidunā **Ādam** [Adam] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
2. Sayyidunā **Nūĥ** [Noah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
3. Sayyidunā **Ibrāhīm** [Abraham] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
4. Sayyidunā **Ismāýīl** [Ishmael] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
5. Sayyidunā **Is'ĥāq** [Isaac] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
6. Sayyidunā **Yáqūb** [Jacob] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
7. Sayyidunā **Yūsuf** [Joseph] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
8. Sayyidunā **Mūsā** [Moses] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
9. Sayyidunā **Hārūn** [Aaron] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

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[88] *And we made them superior to everyone else in the worlds.* [*Al-Anáām*, 6:86]

[89] *Rusul al-malā'ikah* as mentioned in A30 above.

[90] Rāfiđīs claim that imāms of Ahl al-Bayt are superior to Prophets. Khomeini has said this in his *Vilayat e Faqih*, translated into English as *Islamic Government* by Hamid Algar, which is also the official translation of Khomeini's work. On p35-36 it is written:

> "It is one of the essential beliefs of our Shī'i school that no one can attain the spiritual status of the Imāms, **not even the cherubim or the prophets**. In fact, according to the traditions that have been handed down to us, the Most Noble Messenger and the Imāms ('a) existed before the creation of the world in the form of lights situated beneath the divine throne; they were superior to other men even in the sperm from which they grow and in their physical composition."

[91] These blessed names in Judeo-Christian literature are mentioned in brackets. Depending on whether Dhu'l Kifl ﵇ is a Prophet or not, or the second name of another Prophet, the names mentioned in the Qur'ān are **twenty-five** or **twenty-six**.

10. Sayyidunā **Shuáyb** [Jethro, Reuel or Raguel] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
11. Sayyidunā **Lūţ** [Lot] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
12. Sayyidunā **Hūd** عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
13. Sayyidunā **Dāwūd** [David] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
14. Sayyidunā **Sulaymān** [Solomon] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
15. Sayyidunā **Ayyūb** [Job] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
16. Sayyidunā **Zakariyyah** [Zechariah] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
17. Sayyidunā **Yaĥyā** [John] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
18. Sayyidunā **Ýīsā** [Jesus] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
19. Sayyidunā **Ilyās** [Elijah] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
20. Sayyidunā **Al-Yasá** [Elisha] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
21. Sayyidunā **Yūnus** [Jonas] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
22. Sayyidunā **Idrīs** [Enoch] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
23. Sayyidunā **Dhu'l Kifl**[92] [Ezekiel] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
24. Sayyidunā **Şāliĥ** عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
25. Sayyidunā **Úzayr** [Ezra[93]] عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ
26. Sayyidunā **Muĥammad** عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ

A54. Sayyidunā Ādam عليه السلام was created from clay; he was not born of a mother or a father [who sired him]. Allāh táālā made Sayyidunā Ādam عليه السلام His deputy [*khalīfah*] on earth, and taught him the names and gave him knowledge of all things. He commanded all the Angels to bow down in prostration to Ādam عليه السلام.[94] Satan refused to bow down and was therefore damned for eternity. Satan was a jinn, but he was assiduous in worship and was always busy in prayer; he was therefore deemed one among the Angels.[95]

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[92] It is also said that Dhu'l Kifl is another name of either Sayyidunā Ilyās or Sayyidunā Zakariyyah or Sayyidunā Yūshaá عليه السلام [*Bayđāwī*]. It is also said that Dhu'l Kifl was not a Prophet but only a just king; however, it should be noted that the man who abstained from sin as mentioned in a ĥadīth is Kifl, not Dhu'l Kifl, and therefore he might be another person [*Ibn Kathīr*].

[93] Ezra mentioned in Judeo-Christian literature and in the Old Testament. There is a disagreement among Muslim scholars whether Sayyidunā Úzayr was indeed a Prophet or just a righteous and pious man.

[94] This was a prostration of veneration [*sujūd al-taĥiyyah*], not one of worship.

A55. Humans did not exist prior to Sayyidunā Ādam ﵇; all humans have descended from him[96] – and he is the father of all humans and hence called *Abu'l Bashar*.[97]

A56. The first prophet is Sayyidunā Ādam ﵇. Sayyidunā Nūĥ ﵇ is the first of the Messengers sent to guide the disbelievers. He preached for a period of 950 years. Disbelievers in his time were very cruel and rude; they tormented him, ridiculed him and made fun of him; only a handful became Muslims in this lengthy period.

When he saw that few people changed their ways, and the rest were obdurate and were adamant upon disbelief, he was vexed and beseeched Allāh táālā to punish the disbelievers and to exterminate them.

This resulted in [Divine Wrath and] a great storm which flooded the earth [The Great Flood]. Only a few humans – Muslims – and pairs of animals that were taken on the Ark were saved; every other being (on land) perished in that Great Flood.[98]

A57. It is not permissible to fix a specific figure for the number of Prophets as there are differing opinions[99] in this matter. If one fixes a number, there is a possibility that either a Prophet is excluded or a non-prophet is included in the group of Prophets – and both actions are disbelief. Therefore we simply state that we bear faith in ***all*** the Prophets of Allāh táālā.

A58. Prophets differ in ranks; some are greater in rank than others; the highest and the most superior is our master, the Chief of all Prophets, Sayyidunā Muĥammad ﷺ.

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[95] According to majority opinion [*jumhūr*] such as Ibn Ábbās, Ibn Masúūd, Ibn Jurayj, Ibn Musayyib, Qatādah and others, he was among the angels. And this is the preferred opinion of Shaykh Abu'l Ĥasan [al-Ashárī] and Ţabarī also preferred this opinion and thus is the literal meaning of the verse. Saýīd ibn Jubayr said: The Jinn are the kin of Angels and they were created from fire; Iblīs is from that community. Angels, all of them, are created from light [*nūr*]. Ibn Zayd, Ĥasan and Qatādah have said: "Iblīs is the father of all Jinn similar to Ādam ﵇ who is the father of all mankind. Iblīs was not an angel. Others have also said that he was a jinn." [*Qurţubī*, 2:34].

[96] In Urdu, the word for human, is *aādmi*; derived from the word Ādam. [*Bahār e Sharīát*]

[97] *Abū'l Bashar:* The father of all humans.

[98] Sūrah Al-Shuárā, 26:120.

[99] Some have said that the number is more or less 124,000; others have said 224,000; based on two different ĥadīth. Allāh táālā knows best. See ***Endnote 8***.

After him is the Friend of Allāh [*khalīl*] Sayyidunā Ibrāhīm ﵇.

After him is the rank of Sayyidunā Mūsā ﵇.

After him is Sayyidunā Ýīsā ﵇.

After him is Sayyidunā Nūĥ ﵇.

These five Messengers are known as The Prominent Ones [*ulu'l ázm*] and they are higher than all others – Prophets and Angels, men and jinn, and everyone else in the entire creation. Our Prophet ﷺ is the leader of, and is superior to all other Prophets and Messengers, and [on his account,] his followers – our nation, our *ummah* – is superior to all other nations.

A59. All Prophets hold a high rank; they have a lofty station and esteem [*wajīh*] near the Lord Almighty. Whoever[100] says that they are like menial scavengers or cobblers in the presence of Allāh táālā has explicitly insulted the Prophets [of Allah], and has thus committed blasphemy.

A60. Among other proofs of prophethood is that a Prophet will openly proclaim his being a Prophet, and to prove that he is indeed truthful, he will agree to perform things which are deemed impossible by common observation; things that defy natural laws.[101] The Prophet challenges those who disbelieve in him to perform similar miracles. Allāh táālā will validate his claim and make such a [miraculous] thing to occur. Those who disbelieve in him will be powerless to counter or match it; such miracles are known as *mújizah*.[102]

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[100] Ismāýīl Dihlawī said this in his book *Tafwiyat al-Īmān*.

[101] *Muĥāl áādī*: It has been mentioned earlier that impossible [*muĥāl*] can be: *sharaýī*, *áqlī* and *áādī*. The first is impossible because we know it by Revelation that it is impossible; the second, *áqlī*, is impossible because the intellect deems it impossible; the third is known to be impossible as we know by common observation and natural laws [as ordained by the Creator]. When we say that Prophets show miracles which defy the impossible, it is this third category.

For example, can a man fly in the air [by himself]? It is not rationally impossible [*muĥāl áqlī*] for someone to fly, as it is conceivable – we see many birds and insects fly; it is not scripturally impossible [*muĥāl sharaýī*] because nowhere in the Qur'ān is it said that humans cannot fly. However, it is deemed impossible by laws of nature [*muĥāl áādī*] as is commonly observed, that humans do not fly. Now, a Prophet can reverse this third kind of impossibility to prove his claim of prophethood and Allāh táālā will make it happen [by making exception for His law] to validate the claim of His Prophet.

Therefore, miracles such as a human walking on water, or curing a leper or the congenitally blind [without medicine or surgery]; or parting of the sea, or travelling thousands of kilometers in an instant, or bringing a person back from the dead are all impossibilities as observed according to laws of nature. See ***Endnote 9*** .

[102] Prophetic miracle. The root of *mújizah* is *ájz* which means powerless, incapability; those who challenge a Prophet will be rendered powerless to counter or reproduce a similar feat, and therefore termed *mújiz*.

For example, the miraculous she-camel of Sayyidunā Şāliĥ عليه السلام, the staff of Sayyidunā Mūsā عليه السلام which would transform into a serpent, and his hand which would become luminous [*yad e bayzā*]; Sayyidunā Ýīsā عليه السلام gave life to the dead, cured lepers and the congenitally blind. And the numerous miracles of our Prophet عليه السلام above all.

A61. Whoever makes a false claim of being a prophet and asserts that he can produce a miracle,[103] will be unable to produce it. Otherwise, it would be impossible to differentiate between a true prophet and a false claimant.

Note: Events that defy natural laws are classified thus: Those which occur upon the hands of Prophets prior to their advent/announcement as prophets are known as ***irhāş***. Miracles that happen for Awliyā'a are known as ***karāmah***. Extraordinary things that happen [upon command or wish or prayer] of common Muslims are known as ***maúūnah***. If such a thing occurs upon the claim of disbelievers, evil people, brazen sinners and tyrants, it is ***istidrāj***; if things happen contrary to their claim, which humiliates them, such happenings are known as ***ihānah***.[104]

A62. Prophets are alive in their graves just as they were alive in this world and they are given sustenance.[105] They can go wherever they please. They have to taste death and pass through that barrier because of the Divine Promise;[106] however, after experiencing that moment [of death], they are revived and are given life; the lives of the Prophets after their deaths are real and are far more superior and lofty than the lives of martyrs.[107] It is therefore that the property of martyrs shall be distributed among their inheritors; the widows of martyrs are allowed to remarry after the waiting period [*íddah*] unlike the Prophets, whose property cannot be distributed,[108] nor is it permissible for their wives to remarry.

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[103] An occurrence anomalous to natural laws, *muĥāl áādī.*

[104] Shaykh Ábd al-Ázīz Parhārwī [Farhārī] in his supercommentary *Al-Nibrās* on *Sharĥ al-Áqāýid* [of Taftāzānī] says that there are **seven** kinds of "disruptions" of natural laws [*khawāriq*] summarised below:

i) Miracles of Prophets [*mújizah*]

ii) Miracles of Saints [*karāmah*]

iii) Miraculous occurrences that happen for common Muslims [*maúūnah*]

iv) Miracles of Prophets prior to Revelation [*irhāş*] such as pebbles saluting our Prophet عليه السلام before he proclaimed prophethood; some of such happenings are also considered as *karāmah*.

v) Bizzarre events [*istidrāj*] at the hands of disbelievers and the brazenly evil [*fāsiq mujāhir*]; things happen according to their claim. It is named thus as it propels the person gradually towards the Fire [*bi't tadrīj*].

vi) Disgrace of disbelievers and the vile folk [*ihānah*] where the opposite of their claim occurs to humiliate them – as it happened with Musaylamah, the liar, when he spat in water and it became brackish and he touched the eyes of a one-eyed person and he became blind in the other eye as well. Such a disgrace has also occurred many times for the false prophet Mirzā Ghulām of Qādiyān.

vii) Sorcery [*siĥr*] which is conjured by evil people by invoking evil spirits [*shayāţīn*] for their help.

[105] Imām Bayhaqī has written a monograph on this topic titled: *Ĥayātu'l Anbiyā'a fī Qubūrihim,* which has been translated into English titled *Prophets are Alive in Their Graves* and published by Ridawi Press. Imām Jalāluddīn Suyūţī listed additional ĥadīth narrations in his *Anbā'a al-Adhkiyā'a fī Ĥayāti'l Anbiyā'a.*

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Beliefs concerning the Prophets in general and attributes common to all the Prophets were mentioned until here. From this point onward, we will discuss the exclusive attributes of our master Muĥammad RasūlAllāh ﷺ.

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[106] ***Every soul shall taste death*** [Sūrah Aāl Ímrān, 3:185; Sūrah Al-Anbiyā'a, 21:35; Sūrah Al-Ankabūt, 29:57].

[107] Martyrs are alive and living, as Allāh táālā has said: ***Do not think that those killed in the path of Allāh are dead; rather, they are alive near their Lord, and they are given sustenance*** [Sūrah Aāl Ímrān, 3:169].

[108] Ĥadīth:***We prophets do not leave an inheritance...***[*Musnad Aĥmad* §9979].

3. OUR MASTER MUĤAMMAD ﷺ

A63. Other Prophets were sent to a specific community; RasūlAllāh ﷺ was sent as a Prophet for the entire creation;[109] and that includes all humans, jinns, Angels, animals and even inanimate objects. Obedience to the Prophet ﷺ is obligatory for all humans and everything else in the creation.[110]

A64. Our Master ﷺ is a mercy for everyone and everything – Angels, jinn, *houris* and *ghilmān*;[111] animals, plants and inanimate things – in summary, he is a mercy for everything in the creation[112] and especially towards Muslims, he is immensely compassionate.[113]

A65. Our Master is the Seal of Prophets.[114] Allāh has made RasūlAllāh ﷺ the last Prophet; there cannot be a new Prophet in his time or after his time. If anyone believes that prophethood was given to someone after RasūlAllāh ﷺ, or even says that it is possible for another Prophet to appear in the time of RasūlAllāh ﷺ or after his time – such a person is a kāfir.[115]

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[109] *Earlier Prophets were sent to specific communities and I was sent [as a Prophet] for all of mankind.* [*Bukhārī* §335]; *I was sent as Messenger for the entire creation* [Muslim, §533].

And We did not send you [as a Prophet], except for all of mankind. [*Saba’* 28].

Say: O people! I am the Messenger of Allāh [sent] to every one of you. [*Al-Aárāf*, 158].

[110] ***Whatever the Prophet commands you, hold to it firmly and whatever he forbids, refrain from it*** [*Sūrah al-Ĥashr*, v7]. Abū Nuáym says that the verse means that obedience to his command is obligatory upon everyone in the world and absolutely binding for everyone; this is without any condition and without any exception. [*Khaşā’iş al-Kubrā*, 2/342].

[111] Cherubs in paradise.

[112] ***And We did not send you, except as a mercy for all worlds***. [Sūrah Anbiyā’a, 21:107].

[113] ***...and towards believers he is compassionate and kind***. [Sūrah Tawbah, 127].

[114] ***Muĥammad is not the father of any man among you; rather, he is the Messenger of Allāh and the Seal of Prophets.*** [Sūrah Aĥzāb, 53:40].

[115] Qādiyānīs believe that Mirzā Ghulām Aĥmad is a prophet; due to this belief, they are beyond the pale of Islām. Qāsim Nanotwī, one of the founding fathers of Deobandi school, says in his *Taĥdhīr al-Nās*, that the appearance of a new prophet **after** the time of our Master ﷺ will not affect the finality of our Prophet ﷺ. This is mentioned further below by the author in the discussion of heretical sects.

Alahazrat Imām Aĥmad Riđā: It is an absolutely important obligation and part of faith to know and believe that Muĥammad RasūlAllāh ﷺ is the last of all Prophets; it is absolutely impossible for a new Prophet to exist in his time or after his time. The Qur’ān states absolutely and explicitly that: “***Rather, he is the Messenger of***

A66. RasūlAllāh ﷺ has been bestowed with absolute superiority in the entire creation; he is the best in the entire creation. Earlier Prophets were given distinctive attributes, unique to them individually,[116] but all of these were bestowed upon our master ﷺ, in addition to many more attributes which were not given to anyone else.[117] In fact, everything that earlier Prophets received was on account of RasūlAllāh ﷺ, for his sake and through him. He is the perfect creation by the Grace of his Creator Almighty. Attributes of perfection are deemed 'perfect' only because they are present in the most perfect being in the creation.[118] Thus, if a trace of any of these attributes are present in someone, it causes them to attain perfection.

A67. It is impossible for anyone to be like RasūlAllāh ﷺ; whoever claims that others can be similar to him in some of his special and unique attributes, such a person is either a heretic or a kāfir.[119]

A68. RasūlAllāh ﷺ is the most beloved to Allāh táālā in His entire creation. The entire creation seeks to please Allāh táālā, and Allāh táālā wishes that His beloved Messenger, Muşţafā[120] ﷺ is pleased.

A69. One of the special gifts given to our Prophet ﷺ is the Ascension [*miýrāj*] – when he travelled from the Grand Mosque in Makkah [*Masjid al-Ĥarām*] to the Furthest Mosque in Jerusalem [*Masjid al-Aqşā*];[121] and from there, he ascended to the seven

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Allāh and the Seal of all Prophets". *Naşş Qaţýī* [absolute scriptural evidence] refers to the Qur'ān, and anyone who rejects or even doubts in its validity and its being the truth, is absolutely a kāfir by unanimous agreement [*ijmāá*] and is damned, destined for an eternity in Hellfire. In fact, not only him, but even those who learn about such a person and his beliefs and do not deem him a kāfir or have doubt in his being a kāfir, are themselves disbelievers. [*Fatāwā ar-Riđawiyyah,* 15/578].

[116] For example, the superlative attribute special to Sayyidunā Yūsuf ؑ, was his beauty; the superlative attribute special to Sayyidunā Ýīsā ؑ, was that he revived the dead; the superlative attribute special to Sayyidunā Dāwūd ؑ was his melodious and enchanting voice. RasūlAllāh ﷺ was given all these and far more than any of them.

[117] Many of these are discussed in biographical works such as *Shamā'il*, *Kitāb al-Shifā* and *Al-Mawāhib al-Ladunniyyah*; Imām Jalāluddīn Suyūţī has a dedicated work on this topic, *Al-Khaşā'is al-Kubrā* [The Big Book of Superlative Attributes of the Prophet ﷺ].

[118] The original text is poetic and difficult to capture the same ardour in an English translation.

[119] Some specific attributes such as his being the Seal of Prophets – are unique to him; if one claims that someone else has the attribute of *khātamiyyah*, or being the Seal of Prophets, such a person is a kāfir as this belies an explicit verse of the Qur'ān.

[120] The Chosen One.

[121] This is known as *Al-Isrā'a* – The Night Journey. It is obligatory to believe in it, as it has been mentioned in the Qur'ān. One who refuses to believe in this is a *kāfir*.

heavens and the Throne, and went beyond the Chair and the Throne.[122] The entire journey occurred in a short span of earthly time. This journey was physical[123] and our master was bestowed with nearness[124] that no other human or Angel has ever been granted. RasūlAllāh ﷺ beheld Allāh táālā with his waking eyes[125] and heard the Divine Speech of the Almighty and he was also shown every little thing in the universe.[126]

A70. Everyone and everything in the creation – from the very first to the last – are beholden to RasūlAllāh ﷺ, including great Prophets such as Sayyidunā Ibrāhīm[127] Khalīl ؑ.

A71. The lofty rank of Major Intercession [*shafāáh al-kubrā*] is a special attribute of RasūlAllāh ﷺ. That is, until RasūlAllāh opens the door of intercession, no other can intercede; in fact every intercessor will come to RasūlAllāh ﷺ for endorsement and further their own pleas for intercession. Major Intercession refers to the intercession of RasūlAllāh ﷺ for every one: whether he/she is a believer or disbeliever, a pious person or a sinner. On that day everybody will be anxious and waiting for the Judgement to begin and will be in extreme distress; when people will wish to be sent to Hell forthwith, instead of the agonising wait. RasūlAllāh ﷺ will intercede for all of them, including disbelievers, pray for relief – this is the Major Intercession – for which everyone from the first to the last: supporters, opponents, believers and disbelievers, all will praise him for this great favour; this is known as the **Extolled Station** (*al-maqām al-maĥmūd*). In addition to this Major Intercession, there are other kinds of intercessions (given to our Master ﷺ):

- Many will be allowed into Paradise without any accounting; a figure of 4.9 billion is known about such people;[128] many more will enter in addition to them and only Allāh táālā or the Prophet ﷺ (after being informed by Allāh) know their count.

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[122] *Kursī, ársh*. The journey beyond Jerusalem is known as *Miýrāj*. Those who deny in this part of the journey or claim that it was merely a dream are heretics.

[123] i.e., it was not a dream.

[124] *Qurb* or 'nearness' is **not** physical; indeed, the Prophet physically reached the Divine Throne, where no one in the creation has reached. See ***Endnote 10*** for a brief exposition of this concept.

[125] This is an exclusive attribute of RasūlAllāh ﷺ in this world and Allāh will grant this great blessing to every Muslim in the Hereafter, and they will see Him in Paradise.

[126] See ***Endnote 11*** for the ĥadīth and its brief explanation.

[127] *Khalīl*: Close friend. *Khalīlullāh, Khalīlu'r Raĥmān* – One who is very close to Allāh.

[128] RasūlAllāh ﷺ is reported to have said: "Indeed, my Lord Sustainer granted for my sake, that 70,000 of my followers will enter Paradise without any accounting. Úmar ؓ said: "O RasūlAllāh ﷺ, can you increase [this number]". He replied: "I asked for an increase and [Allāh] granted me [and additional] 70,000 with every

- Many will be among those who have completed their accounting and sentenced to Hell; RasūlAllāh ﷺ will save them from Hell.
- Some would have already entered Hell, and RasūlAllāh ﷺ will have them removed from Hell.
- Some in Hell will have their punishment reduced because of the intercession of RasūlAllāh ﷺ.[129]

A72. There are different kinds of intercession, such as intercession for the sake of prominence near Allāh, intercession for being beloved to Allāh, intercession for being granted permission by Allāh; every kind of intercession is given to RasūlAllāh ﷺ. Anyone who denies any of these forms of intercession is misguided, and a heretic.[130]

A73. The lofty station of Intercession has already been granted to RasūlAllāh ﷺ as he has said: "I have been granted permission to intercede".[131] In the Qur'ān, his Lord Almighty has said:

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person. Úmar ؓ said: "Can you ask for some more?" and he replied: "I asked for more and Allāh granted me this much" and Ábdullāh ibn Bakr gestured by opening his arms; Ábdullāh said: 'he stretched his arms in a gesture indicating a pile [*ĥathā*]'; Hishām said: 'This additional grant is from Allāh, one does not know how many more'. [*Musnad Imām Aĥmad* §1728, Musnad Ábdu'l Raĥmān ibn Abū Bakr ؓ]. According to this ĥadīth, the number is 70,000 x 70,000 = 4.9 billion people. In another ĥadīth: My Lord Sustainer [*rabbī*] has promised me that He will allow 70,000 amongst my followers [*ummah*] to enter paradise without accounting or punishment; along with every thousand will be an additional 70,000 – and then there will be further three additional counts [*ĥathayāt*] as Willed by my Lord Almighty. [*Sunan Ibn Mājah*, §4286; *Tirmidhī*, §2445]. **Note**: Literal translation of the last part would be: '*Three handfuls from handfuls of my Lord Sustainer*', but this cannot be translated literally, as it amounts to anthropomorphism; therefore, the meaning is conveyed in the translation.

Ĥath'y حَثْي: a handful; according to Ibn al-Athīr this is a metaphor to mean 'innumerable'; but it cannot be taken literally, as Allāh táālā is far exalted from being attributed with limbs or descriptions of bodies. It is impermissible to describe Him as having a part such as a palm or a fist signifying a handful [*Lisān al-Árab*].

[129] Only those who believe that Allāh is One [*tawĥīd*] will be removed from Hell or pardoned. Disbelievers will never leave Hell. However, punishment for some *kāfirs* such as Abū Ţālib will be reduced. [See *Mútaqad al-Muntaqad*, p. 129].

[130] *Wajāhah*: having a prominent rank near Allāh. *Maĥabbah*: being beloved to Allāh. Whoever denies that Allāh táālā will accept the intercession of those who have a high rank near Him, or because they are beloved men and women of Allāh, rejects the following two verses of the Qur'ān.

> ***He has prominence [a high rank, wajīhan] in this world and the Hereafter*** [Sūrah Aāl Ímrān 3:45]
>
> ***Then follow me, Allāh táālā will Love you*** [Sūrah Aāl Ímrān 3:31]

Ismāýīl Dihlawī, whom Deobandis deem an imām and a martyr, has rejected this form of intercession in his utterly burnable book, *Taqwiyatu'l Īymān,* and adopted the position of extreme Mútazilah [summarised from *Mútaqad*, pp 130-132].

[131] *Bukhārī*, §335, §438, §3122; *Muslim*, §1050; *Nasāyī*, §432.

وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ

And seek forgiveness for the sins of believers dear to you
and for [other] believing men and believing women. [132]

If this is not intercession, then what is? O Allāh, grant us the intercession of your noble and beloved Messenger ﷺ when –

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ۝ إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ۝

That Day, neither wealth nor children will benefit.
Except one who came to Allāh with a sound heart.[133]

Allāh willing, we will shortly mention details about the Judgement Day, about intercession on that day and some other special events that will occur on that day.

A74. The love of RasūlAllāh ﷺ is the basis of faith – in fact, faith is all about loving him ﷺ. One cannot become a [perfect] Muslim until one loves RasūlAllāh ﷺ more than their own parents, their children and every other person in the world.[134]

A75. Obedience to RasūlAllāh ﷺ is obedience to Allāh táālā.[135] Obedience to Allāh táālā is impossible if one disobeys RasūlAllāh ﷺ. If a person is in the midst of obligatory prayer, and RasūlAllāh ﷺ calls him, it is necessary for him to answer him and go to him immediately; regardless of how long he speaks with RasūlAllāh ﷺ the person is deemed to be in prayer – and there will be no effect on his prayer.[136]

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[132] Sūrah Muĥammad, 47:19. RasūlAllāh ﷺ is sinless, and is immune from commiting sins; therefore, this verse is explained by exegetes that the address [*wa'staghfir li-dhanbika*] refers to his family as a special case, and then other believing men and women in general. Or, the word 'error' [*dhanb*] when addressed to RasūlAllāh ﷺ means that he chose a lesser good among two good things. [*Tafsīr Kabīr*]. RasūlAllāh ﷺ is addressed in this verse, but it is actually directed towards his followers [*Qurțubī*]. It was thus said to him in spite of his being sinless and immune to sin so that his followers may emulate his example [*Jalālayn, Baghawī*]. Sins of non-prophets are committing ugly deeds; whereas, not choosing the best option (among all good options) is termed as a 'sin' in the case of the Prophets [*Ta'wīlāt Ahl al-Sunnah*, Imām Abū Manșūr Māturīdī]. See ***Appendix C*** for additional explanation and translations from important texts on this topic.

[133] Sūrah al-Shuárā'a, 26:88-89.

[134] Reported from Anas ibn Mālik ﵁ that RasūlAllāh ﷺ said: "None amongst you has [truly] believed until I become more beloved to him than his children, his parents and the whole of mankind." [*Bukhāri* §14-15; *Muslim* §44; *Nasā'iy* §5013-15; *Ibn Mājah* 67; Dārimī §2783; Musnad Aĥmad §12814, §13911, §18047, §18961]. Úmar ibn al-Khaţţāb ﵁ reports that he told RasūlAllāh ﷺ: "You are more beloved to me than everything else, except for the life in my bosom." RasūlAllāh ﷺ replied: "**None of you has truly believed until I have become more beloved to him than his own life.**" Úmar ﵁ said: "By Him, who has revealed the Book to you; you have now become more beloved to me than my own life." RasūlAllāh ﷺ said: "**Now! O Úmar.**" [*Bukhārī,* §6632]. For more narrations, see *Loving RasūlAllāh* ﷺ, English translation of a section from *Kitāb al-Shifā*, published by Ridawi Press.

[135] Sūrah al-Nisā'a 4:80 مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَ ***Whoever obeys the Messenger has indeed obeyed Allāh.***

A76. It is an important constituent and the cornerstone of faith to believe in the greatness and superiority of our Master, the Prophet ﷺ. After professing faith, the most important obligation upon a Muslim is to show reverence and observe the respect due to the Prophet ﷺ.

On the way home from the Battle of Khaybar, RasūlAllāh ﷺ stopped at Şahbā.[137] He finished his late noon prayer [*áşr*] and rested for some time. He placed his blessed head on the lap of Mawlā Álī, who had not yet prayed. The sun began to set, but Álī did not move an inch for fear of disturbing the Master's sleep. When RasūlAllāh ﷺ woke up, the sun had already set and when Álī mentioned that he had missed his *áşr* prayer, RasūlAllāh ﷺ commanded the sun to return – Mawlā Álī ؓ prayed *áşr* and then the sun set again.[138] The best of all forms of worship is *şalāt* [or *namāz*], and the late noon prayer [*áşr*], also called the middle prayer[139] [*şalāt al-wustā*], is the most important.

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[136] In the Qur'ān, Sūrah Al-Anfāl, 8:24:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O ye who believe! Answer [accept, respond] when Allāh and
His Messenger call you towards that which gives you life.

In the portion of a ĥadīth narrated by Abū Saýīd ibn al-Muállā ؓ: I was praying when RasūlAllāh ﷺ passed by and called me. I did not go to him immediately and instead completed my prayer and then went to him. He asked: 'What stopped you from coming when I called you? Has Allāh not said: ***O Believers! Accept and answer Allāh and His Messenger when they call you***. [*Bukhārī*, §4474, §4647]. The legal opinion that one's prayer is not invalidated if they answer RasūlAllāh ﷺ or go to him immediately, can be found in various commentaries of this verse and related ĥadīth. See *Tafsīr al-Qurţubī*, *Tafsīr al-Bayđāwī*, etc. Also, commentaries of the ĥadīth: Ţībī in his *Kāshif* on *Mishkāt*, 6/1640; Ibn Ĥajar cites the two Qāđīs, Ábdu'l Wahhāb [al-Subkī Shāfiýī] and Abu'l Walīd [al-Bājī Mālikī] that it is obligatory to answer RasūlAllāh ﷺ immediately, even if one is in prayer; if not, one has committed a sin [*Fat'ĥ al-Bārī*, 9/631-2].

[137] A place near Khaybar [*Tāj al-Árūs*, 3/221; *Mújam al-Buldān*, 3/435].

[138] *Al-Mújam al-Kabīr of Ţabarānī*, Ĥadīth §382. Qāđī Íyāđ mentioned this narration in *Shifā* 1/347 [after discussing the miracle of splitting the moon] via Ţaĥāwī from his *Sharĥ Mushkil al-Aāthār,* §1068, 3/94-98; Imām Suyūţī has mentioned in his *Manāhil al-Şafā fī Takhrīji Aĥādīth al-Shifā* without criticising it, see §544. Ibn Kathir has discussed various routes in his *Shamā'il* [see pp.138-153] and some routes are declared forged; some others are classed weak. Ibn Kathir acknowledges that Imām Ţaĥāwī inclined towards accepting this ĥadīth and quotes him from *Mushkil al-Ĥadīth*: 'Álī ibn Şāliĥ al-Mişrī said: it is not proper for people of knowledgeable to oppose the narration of Asmā'a bint Umays wherein she reported that the sun was recalled after it had set; because it is certainly a sign of Prophethood'.

[139] *Şalāt al-Wustā*: the middle prayer; as said in the Qur'ān [Sūrah al-Baqarah, 2:238] and the verse enjoins believers to be mindful and careful about obligatory prayers, *especially* the middle prayer.

Yet, Mawlā Álī ؓ sacrificed his obligatory prayer instead of disturbing Muşţafā ﷺ. After all, it is *because* of Muşţafā ﷺ that we have learned the correct manner of worshipping Allāh táālā.

Another instance in the ĥadīth that supports this view is that in the cave of Thawr,[140] when Abū Bakr al-Şiddīq went in first and saw a few openings, he tore his upper garment and plugged in all the crannies except one; Abū Bakr plugged this one by placing his big toe upon it. Thereafter, he asked RasūlAllāh ﷺ to enter, who came in, lay down and rested his head in Abū Bakr's lap. A snake living in that cave was eager for a glimpse of RasūlAllāh ﷺ – and tried to come out of the hole. It tried rubbing its head against Abū Bakr's toe[141] – who did not budge fearing that it would disturb RasūlAllāh's ﷺ sleep. When it could not make its way out, the snake bit his toe. Even though Abū Bakr al-Şiddīq did not move, his eyes welled up with tears due to the unbearable pain and a teardrop fell upon RasūlAllāh's ﷺ face, who woke up and asked him about the matter. When he told him about the snake bite, RasūlAllāh ﷺ daubed his saliva on the bite and he was cured instantly.[142] However, this had a long term effect on Abū Bakr and he passed away twelve years later due to this poison, as a martyr.[143]

Thus it is proven: every other obligation is secondary [to his service]
The basis of all fundamentals is fealty to the Crowned one.[144]

A77. The respect and reverence due to RasūlAllāh ﷺ in this day and age is obligatory in the same manner as it was when he was present in this world before his passing away.

حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ

Be mindful of prayers, and especially the middle prayer. [Sūrah al-Baqarah, 2:238]

[140] When RasūlAllāh ﷺ migrated to Madīnah along with Abū Bakr al-Şiddīq ؓ, they first entered this cave to throw off their pursuers; the cave is named *Ghār Thawr.* See *Bukhārī* §2264, §2264.

[141] This should not be taken literally as it is a poetic retelling employing a hyperbole, common in Urdu expression. Narrations only mention that a snake or a viper bit him.

[142] *Dalā'il al-Nubuwwah* of Bayhaqī, 2/477; *Durr al-Manthūr*, under the verse 9:40; *Lubāb al-Ta'wīl* or *Tafsīr Khāzin*, same verse. The narration in *Tafsīr Khāzin* attributes his demise later to this poison; other narrations only mention that he was cured. Allāh táālā knows best.

[143] These narrations and implications are only to emphasise that one should respect RasūlAllāh ﷺ and these are acceptable, even if they are weak.

[144] Imām Aĥmad Riđā Khān in his *Ĥadā'iq e Bakhshish*, volume one:

sābit huwa ke jumla farā'iz furū'ú hain / aşlu'l uşūl bandagi us tājwar ki hai.

When he is mentioned, one should listen with attention, deference and humility and send blessings and salutations on him upon hearing his blessed name ﷺ.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدَنِ الْجُوْدِ وَالْكِرَامِ
وَآلِهِ الكِرَامِ وَصَحْبِهِ الْعِظَامِ وَ بَارِكْ وَسَلِّمْ

O Allāh! Bestow blessings upon our lord and master, Muĥammad ﷺ, the treasure trove of generosity and kindness and upon his noble descendants and his glorious companions, and give him munificence and greet him. Among the signs of love[145] of the Prophet ﷺ are that:

- One should remember him often.
- One should recite şalawāt [*durūd*] as much as possible.
- One should write the blessing in full[146] when his blessed name is written; some people abbreviate it as: PBUH or SAW, and it is forbidden [*ĥarām*] to do so.
- One should love his blessed progeny, his companions, his helpers [*anşār*] and everyone and everything related to him.
- The enemies of RasūlAllāh ﷺ should be treated as one's own enemies– even if they are one's own father, brother, son or a relative.[147] If one does not do so, he is not true in his claim of loving the Prophet ﷺ. The Companions left their beloved ones, their relatives, fathers, brothers and their homeland only for the love of the Prophet ﷺ. How is it possible for one to claim love of the Prophet ﷺ and still have affection for his enemies?[148] One cannot straddle two ships or hold two diametrically opposite positions at the same time. One either walks on the path of Paradise or goes to Hell [and there cannot be a third option].

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[145] See the monograph *Loving RasūlAllāh* ﷺ published by Riđawī Press.

[146] In Arabic/Urdu, people write it abbreviated as ص or صلعم. In English, the salutation is translated as, ***Peace and blessings be upon him***; which is abbreviated to PBUH. Or the transliterated salutation: ***şallAllāhu álayhi wa sallam*** is shortened to SAW. None of these abbreviations are permissible. One should write the salutation in full. See ***Endnote 12*** for an extended citation.

[147] As mentioned in the Qur'ānic verse: ***O Prophet! Tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and the business that you are afraid will be ruined, and dwellings that delight you; if any of these are more beloved to you than Allāh and His Messenger, or more precious than striving in the path of Allāh – then await the Wrath of Allah; verily, Allāh does not give way to the contumacious*** [Sūrah Tawbah, 9:24].

[148] See *Preamble to Faith*, an English translation of Imām Aĥmad Riđā's *Tamhīd e Īymān* [in Urdu] that explains this concept in detail; published by Riđawī Press.

- We should use respectful words to describe him and avoid expressions and words that sound demeaning or do not accord esteem due to the Prophet ﷺ.[149] One should not utter a word that is disrespectful or degrading or discourteous or ungenteel or ungracious or in any way unworthy of being used in his honour.

- One should not address him by calling out his name – this is not permissible. One should always call him by the titles Allāh táālā has bestowed upon him such as: 'O Prophet of Allāh' [*yā nabiyyAllāh*] or 'O Messenger of Allāh' [*yā RasūlAllāh*] or 'O Beloved of Allāh' [yā *ĤabībAllāh*].[150]

- If one visits the Pleasant City [*Madīnah Tayyibah*] of the Prophet ﷺ and is blessed to stand in front of his radiant tomb, one should respectfully stand at a distance of four cubits,[151] with bowed head and recite the şalawāt. One should not go very close to the door to his tomb nor stand there idling or looking here and there.[152]

- Beware! Be warned! Do not speak loudly or be noisy when you are present near his tomb. Otherwise, every good deed of yours might go to waste, and you will be humiliated if you dare to raise your voice or speak aloud without care.[153]

- One of the most important signs of love for the Prophet ﷺ is to seek and learn about the sayings and actions of the Prophet ﷺ, his life, circumstances,[154] his character, his habits and strive hard to emulate him and follow his tradition.

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[149] I once overheard an ignoramus using the word 'guy' when referring to the Prophet ﷺ. This kind of casual and irreverent address is contrary to the respect due to the esteemed Prophet ﷺ. When people talk to royals, queens or kings, they address them as 'Your Majesty' or 'Your Highness' – they don't say: "Hiya there gal!" or "Hi dude!". The respect due to the Prophet ﷺ is far greater than any worldly leader, ruler, king or aristocrat. We should be mindful of our language when speaking about or describing the Prophet ﷺ.

[150] In the Qur'ān, Sūrah Al-Nūr, 24:63.

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا

Do not make the [practice of] calling upon the Messenger amongst you, like you call one another.

[151] Literally, 'distance of four arms' or four cubits. 1 cubit = 1.5 feet.

[152] Nowadays people do worse things, such as taking selfies and pictures, which is rude and disrespectful. This is against etiquette in the presence of our Master ﷺ.

[153] In the Qur'ān, Sūrah Al-Ĥujurāt, 49:2.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O Ye who believe! Do not raise your voices above the voice of the Prophet, and do not shout in front of him, like you speak loudly with one another – lest your deeds are rendered futile and you do not realise.

[154] *Aqwāl, afáāl, aĥwāl*: Lit. sayings, actions, and states. 'State' is a multilayered and complex word; here, it denotes his states of being: his lofty character, his impeccable manners, his habits, the circumstances of his

A78. If a person micrifies or denigrates any saying or action or state of the Prophet ﷺ, such a person is a disbeliever [*kāfir*].[155]

A79. RasūlAllāh ﷺ is the absolute deputy, vice-regent of Allāh. Every thing in this world is under his command – he can dispense in it howsoever he wishes, give anything to whomever he wants and take back whatever from whoever he wishes.[156] When he issues a command, there is no one in the creation who can change it; he is the overlord of the entire creation and subordinate to none except his Nourisher [*rabb*], Almighty Allāh.[157] He ﷺ is the overlord and master of all men[158] – whoever does not acknowledge this will be deprived of the sweetness of his tradition [*sunnah*]. The entire earth is his dominion[159] and Paradise his demesne. The kingdom of the heavens and the earth is under his command,[160] the keys of Paradise[161] and of Hell are placed in his blessed hand ﷺ. Sustenance, abundance, benefit and every kind of bounty is distributed from his largesse; this world and the Hereafter are, but one part of his grant.[162] He ﷺ is *the* law-giver; the sharīáh is under his authority.[163]

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glorious life, the simplicity he embraced, etc. We ask Allāh táālā to imbue our spirits with the love of the Prophet ﷺ and the zeal to live our lives in accordance to his tradition and follow in his radiant footsteps.

[155] *Fatāwā Qāđī Khān*, Kitāb al-Siyar: 4/468 [*Ílmiyyah*].

[156] *Ashi'āt al-Lamáāt*, 4/315 [*Ílmiyyah*].

[157] Explaining the couplet from *Burdah*, "***Nabiyyuna'l āmiru'n nāhī fa-lā aĥadun..***: Our Prophet ﷺ is the commander and the forbidder and there is no other.." Imām Shihābuddīn Khafājī in his commentary on *Shifā* says: "There is no authority other than him [in creation] – he is the overlord of everyone and subordinate to none. If he says "No" or "Yes" for something – ***he saith not except in accordance with the Will of Allāh***... [*Nasīm al-Riyāđ*, 2/281].

[158] Ibid, 1/432 [*Ílmiyyah*].

[159] In the ĥadīth of *Bukhārī* §3167: "...know that the earth belongs to Allāh and His Messenger." In the ĥadīth of Áshā al-Māzinī ؓ: "I came to RasūlAllāh ﷺ and said: "***O Master of men, and the king of Arabs...***" [*Musnad Imām Aĥmad* §6885; *Musnad Ábdullāh ibn Ámr*].

[160] "He would allot lands prior to victories – because Allāh táālā gave him the possession of entire earth. Imām Ghazālī has ruled that one who questions [or disputes] RasūlAllāh's ﷺ grant of land to the progeny of Tamīm al-Dārī ؓ will become a kāfir, because when he has the authority to distribute plots in Paradise, allotment on earth is far lesser thing and is readily comprehensible. [*Sharĥ al-Mawāhib*, 7/185].

[161] "..he was given the keys of all the treasures..." [*Mawāhib*, 2/278]. Part of a lengthier ĥadīth narrated by Anas ibn Mālik ؓ: "*...**the keys of Paradise will be in my hand on that day..***" [*Tirmidhī* §3610; *Mishkāt* §5765; *Dalā'il al-Nubuwwah* of Bayhaqī, 5/484].

[162] In the Burdah: ***fa inna min jūdika'd dunyā wa đarratahā.. / and from your grant is this world and the Hereafter.*** Álī al-Qārī says: It means: Both the worlds are from your grant, as he is the intermediary for the bestowal of blessings [of Allāh] upon the creation, and thus His graciousness upon the universe, indicating towards the ĥadīth: "***Had I not created you, I would not have created the heavens.***" [*Al-Zubdah*, p.166].

[163] See ***Endnote 13*** for examples from the ĥadīth.

He ﷺ can promulgate and nullify any law – he can forbid or make permissible anything for anyone he wills and he can exempt anyone from any obligatory action [*farđ*] if he so wishes.[164]

A80. The high office of prophethood was first granted to RasūlAllāh ﷺ [in the realm of souls] on the Day of the Covenant,[165] when Allāh táālā took the covenant from all the Prophets to bear faith in him and to aid him[166] – and they were bestowed with prophethood upon this condition. Our master is the Prophet of all other prophets;[167] and all other prophets are followers of our Prophet ﷺ. They were his representatives in their respective periods. Allāh táālā has made our Prophet ﷺ a manifestation of His Glory[168] and illuminated the entire world by the light of our Prophet ﷺ – in other words his presence can be felt everywhere.[169]

Like the mid-day sun overhead and its light –
flooding the earth – from the east to the west

And those who lack vision have no remedy:

If a bat cannot stand the light of the day
What then, is the sin of the sun at mid-day?

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[164] See Imām Aĥmad Riđā Khān's monograph on this topic: *Munyatu'l Labīb Anna't Tashrīya bi Yadi'l Ĥabīb*: [Aspirations of the Wise: The Sacred Law is subject to the authority of the Beloved Prophet] in which he has cited many ĥadīth that illustrate this point.

[165] In a şaĥīĥ ĥadīth, he was asked when he became a Prophet, and he replied: "***And Ādam was still [in a state] between soul and body***." [*Tirmidhī* §3609, *Musnad Aĥmad* §16623, §20596, §23212].

[166] Mentioned in the verse of the Qur'ān, Sūrah Aāl Ímrān, 3:81. See ***Endnote 14*** for commentary of the verse.

[167] ***Sayyidu'l Mursalīn***: See Imām Aĥmad Riđā's monograph ***Tajallī al-Yaqīn bi anna Nabiyyana Sayyida'l Mursalīn*** for numerous ĥadīth that explain this *áqīdah*.

[168] As mentioned in Sūrah Al-Aĥzāb, 33:45-46; see ***Endnote 15*** for translation of the verse and commentary.

[169] See Imām Aĥmad Riđā's book ***Şilāt al-Şafā fī Nūr al-Muşţafā*** for a detailed exposition of this issue and that the reality of the Prophet ﷺ is light, though he was sent as a human in this world.

AN IMPORTANT NOTE

It is forbidden to mention or discuss the lapses or errors of Prophets, except in the recitation of the Qur'ān or in narrations of ĥadīth. One should not overstep limits when speaking about them – Allāh táālā is their Creator and the Absolute Lord. He can speak about anyone or describe them as He Wills. Also, Prophets are beloved slaves of Allāh and they demonstrate utmost humility in His Presence, and thus say things about themselves in a self-effacing manner. Others are not permitted to use such words and descriptions[170] – nor use those words [said by Allāh táālā about His Prophets, or by Prophets referring to themselves]. We cannot describe Prophets with such attributes[171] based on words used in the Qur'ān and Ĥadīth. Those who do so will be humiliated and will be deprived of grace. Moreover, those actions of Prophets which are termed as lapses or errors had numerous aspects of hidden wisdom in them, and thousands of advantages, and entailed many benefits and blessings [for the world].

Look at one among the so-called 'errors [of judgement]' of Prophets; i.e., the lapse of Prophet Ādam عليه السلام; if it had not occurred, he would not have come down to earth, nor populated this earth with men; neither would Books be revealed, nor Messengers would have come, nor would there be holy war, and the opportunity to gain millions and billions of rewards in the Hereafter would be non-existent. The door to all of these precious fruits and blessings was opened by just one such 'error'. When the lapses of Prophets are far greater in stature and more admirable than the good-deeds of the highest among saints, the righteous and pious folk [*şiddīq*], how can one compare their 'errors' to yours and mine?

The good deeds of the pious and righteous folk are
comparable to the errors of beloved ones [of Allāh].[172]

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[170] See ***Appendix C*** on the Divine Immunity of Prophets from committing sins.

[171] Such as saying Prophets have committed sins or a prophet has spoken lies etc.

[172] ***Ĥasanāt al-abrār sayyi'āt al-muqarrabīn***. This is ascribed to Abū Saýīd al-Kharrāz by Ibn Ásākir; it is also said that Dhu'n Nūn al-Mişrī said it; Zarkashi attributed it to Junayd. [*Kashf al-Khafā* §1137, 1/357]. Also see *Maqāşid al-Ĥasanah*, §404. Imām Bājūrī in his *Tuĥfatu'l Murīd* has also said the same in the commentary of verse 59: ***wa wājibun fī ĥaqqihim al-amānah / wa şidquhum wa şif lahu'l faţānah***.

4. CONCERNING ANGELS

Angels are luminous beings. Allāh táālā has given them the power to assume any form they wish – sometimes they appear in human forms and on other occasions they may appear in other forms as well.[173]

A81. Angels obey the commands of Allāh absolutely[174] and do not disobey him in any way, neither deliberately nor by forgetfulness, negligence or error. They are immune to sins and are divinely protected from committing both major or minor sins.[175]

A82. Angels are assigned various duties such as:

- delivering the Revelation [*waĥy*] to Prophets[176]
- making it rain[177]
- some control the winds[178]
- some deliver sustenance[179]
- some fashion the faces of children in their mothers' wombs[180]
- some dispense [perform actions, work upon, *taşarruf*] in the bodies of humans[181]

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[173] In various ĥadīth, it is mentioned that Sayyidunā Jibrīl appeared in human form. In Sūrah Mariyam, 19:17: "***And he appeared to her in the form of a handsome human***".

[174] "***They act upon that which they are commanded***," Sūrah al-Naĥl 16:50. ***They do not disobey Allāh when He commands them and do [obey] that which they are commanded.*** Sūrah al-Taĥrīm, 66:6.

[175] ***They are honourable slaves; they do not hasten to speak and they act upon His command***. Sūrah al-Anbiyā'a, 21:26-27.

[176] Sūrah al-Shuárā, 26:193: "***And descended with it [waĥy] the Faithful Spirit***" Also, in Sūrah al-Shūrā, 42:51: "***Or send a Messenger with Revelation by His Permission***"

[177] A ĥadīth is mentioned by Imām Suyūţī in *al-Durr al-Manthūr* under Sūrah al-Ĥāqqah, 69:6 reported by Ţabarī, narrated by Álī ibn Abī Ţālib ؓ: "Not a single drop of water comes down, except by measure at the hands of an Angel, save on the day of Nūĥ ؑ; for indeed, water was permitted to ignore the custodians, and water gushed forth passing over the custodians [and flooded the earth]" citing Ibn Jarīr al-Ţabarī.

[178] Sūrah al-Nāziáāt, 79:5. "***The planners of affairs in this world.***" Allāh táālā has appointed them to discharge various duties such as make the winds blow [all *tafsīrs*]. Also Sūrah al-Dhāriyāt, 51:1-4.

[179] Suyūţī attributes this to Ĥakīm al-Tirmidhī from his *Nawādiru'l Uşūl* via Abū Hurayrah in his *Al-Ĥabā'ik*, §473; also in his *Jam' al-Jawamiy*, §6951.

[180] Narrated by Anas ibn Mālik ؓ; *Bukhārī* §318, §3333, §6595. *Şaĥīĥ Muslim* §2646.

[181] In the ĥadīth of *Muslim* §2645 narrated by Ĥudhayfah ibn Asīd ؓ, that RasūlAllāh ﷺ said: "After 42 nights pass on the embryo [*nuţfah*], Allāh táālā sends an Angel who fashions the shape [of the baby] and creates its ears, eyes, skin, flesh and bones..."

- some protect humans from their enemies[182]
- some are appointed to find assemblies where Allāh táālā is remembered [*dhikr*] and be present in those assemblies[183]
- some write down the deeds of humans[184]
- many other Angels are ordered to be present at the tomb of our Prophet ﷺ.[185]
- some are assigned to deliver the prayers and salutations[186] of Muslims to the Prophet ﷺ.
- some are tasked to interrogate the dead[187]
- some take out the souls from bodies [at the time of their death][188]
- some are appointed to administer punishment[189]
- an Angel is appointed to blow the Horn [that signals the end of the world].[190]

Angels have been assigned many other duties, other than those mentioned above.

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[182] Sūrah al-Anáām, 6:61; "***He sends for you Guardian Angels.***" And in Sūrah al-Raád, 13:11: "***For a human, are assigned Angels in shifts, to his front and to his back, protecting him by the Command of Allāh.***"

[183] *Şaĥīĥ Muslim* §2689.

[184] Sūrah al-Infiţār, 82:11; "***Kirāman-Kātibin***" could be their names; or they are "***the honourable scribes***".

[185] Abu'sh Shaykh via Kaáb; *Al-Ĥabā'ik*, §488-489.

[186] *Al-Ĥabā'ik*, §449 vide Úqaylī, Abu'sh Shaykh, Ibn al-Najjār, ĥadīth of Ámmār ibn Yāsir ؓ: RasūlAllāh ﷺ said: "Indeed, Allāh has appointed an Angel and given him the [power of] hearing the entire creation. He will be standing near my grave after I pass away, and until Judgement day, whenever a follower of mine sends blessings, he will [convey it to me] by naming him and his father, saying: "O Muĥammad, so-and-so, son of so-and-so has sent you blessings."

Other narrations of similar meaning are mentioned in the same *Al-Ĥabā'ik* thus: §449-450 vide Ţabarānī again through ĥadīth Ámmār ؓ. §451 vide Ibn Abī Shaybah, ĥadīth of Yazīd al-Raqqāshi ؓ. §452 vide Khaţīb, ĥadīth of Abū Hurayrah ؓ. §453 vide Bayhaqī in *Shuáb al-Īymān*, ĥadīth of Ibn Ábbās ؓ. §454 vide Daylamī, ĥadīth of Abū Bakr [al-Şiddīq] ؓ. §455 vide Ţabarānī, ĥadīth of Ĥasan ibn Álī ؓ. §456 vide Bayhaqī in *Shuáb al-Īymān*, ĥadīth of Anas ibn Mālik ؓ. §457 vide Aĥmad, Nasā'īy, Ibn Ĥibbān, Ţabarānī, Ĥākim, Abu'sh Shaykh, Bayhaqī; ĥadīth of Ibn Masúūd ؓ: RasūlAllāh ﷺ said: "Indeed there are Angels of Allāh,who roam the earth and convey to me the greetings of my followers."

[187] *Al-Ĥabā'ik* §302; *Mishkāt* §130; *Tirmidhī* §1071; *Abū Dāwūd* §4753.

[188] Sūrah al-Sajdah, 32:11: ***"Say: When the Angel of Death gives you death, for which he is appointed over you, and then you will return to your Lord-Sustainer"***.

[189] Sūrah al-Anfāl, 8:50: ***"And if you could see the Angels serving death to disbelievers; hitting on their faces and their backs [and saying:] "Taste this, a fiery punishment".***

[190] Sūrah al-Naml, 27:87: "***On that Day, when the Horn will be blown..***"

A83. Angels do not have a gender; they are neither male nor female.

A84. It is kufr to believe that they are pre-eternal [*qadīm*] or that they are creators [*khāliq*] of anything.

A85. Only Allāh ﷾, who has created them, knows their number;[191] or His Messenger ﷺ after being informed by Allāh. Among Angels, four are very well-known: Jibrīl, Mikā'īl, Isrāfīl, Ázrā'īl عَلَيْهِمُ السَّلَام.[192] These four are superior to all other Angels.[193]

A86. Disrespecting or insulting Angels in any manner is disbelief [*kufr*]. Sometimes, ignorant people call their enemies or those whom they hate as ***Angel of Death*** or ***Ázrā'īl***.[194] This is close to being a statement of disbelief.

A87. It is *kufr* to reject the existence of Angels or to say that 'angel' is a descriptor of the propensity to do good and they do not exist as discrete and actual beings.[195]

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[191] Sūrah al-Muddath'thir, 74:31: "***None knows the [extent] of the armies of your Lord, except [your Lord-Sustainer] Himself***"

[192] This name is not found in either the Qur'ān or in the Ĥadīth, but is adduced from Israelite tradition. The name is pronounced both with a *fat'ĥah* and a *kasrah* as Ázrā'īl and Ízrā'īl [See *Tāj al-Árūs*].

[193] *Al-Ĥabā'ik*, §27-35, narrating from various sources. In one narration via Abu'sh Shaykh in his *Al-Áżamah*: ***"These four Angels: Jibrīl, Mīkāyil, Isrāfīl and the Angel of Death were the first whom Allāh created [in creation] and will be the last to be given death, and then, the first to be resurrected. They are the planners of affairs and the distributors of affairs [by the permission of Allāh]."***

[194] For example, if a person they dislike appears, and they say: "Here comes Ízrā'īl".

[195] This is said by naturalism leaning heretics such as 'Sir' Syed Aĥmad Khān of Aligarh, [1817-1898 CE / 1234-1315 AH], who disbelieved in the existence of supernatural beings such as jinns and Angels. 'Sir' mentioned here is not as a honorific or as a term of respect, but only for identification as he is commonly known as ***Sir-Syed*** in the subcontinent. Also, it is easier to refer to him thus without confusing with some other 'Sayyid Ahmed' or 'Ahmed Khān'. The followers of Sir-Syed's philosophy are known as *Naycharī*.

5. CONCERNING THE JINN

A88. Jinns[196] are created from fire.[197] Some jinns are given the power to shift shapes and take any form at will. Jinns usually have very long lives. Evil jinns are termed as *Shayṭān*.[198]

They are also creatures similar to humans and they too have souls and [ethereal] bodies. They mate and reproduce; they also eat, drink, live and die.[199]

A89. Among the Jinn, there are Muslims and disbelievers [*kāfir*]; the proportion of those who disbelieve among them is greater than those among humans. Similar to humans, there may be pious or corrupt, and immoral individuals among jinn – or even Sunnis and heretics among them. The proportion of the evil ones among jinn are comparatively higher than the proportion of corrupt and unrighteous humans.

A90. It is kufr to deny the existence of jinn – or to rationalise and claim that the 'jinn' refers to the evil that exists in humans.[200]

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[196] The Arabic word ***jinn*** is singular, its plural is ***jānn***. In English, we can use ***jinns*** as the plural or ***jinn-kind*** similar to humankind. This word is also spelled as djin, djinn, genie, djinni, jinnee, jinni and in the west, these are deemed as mythical beings. Heretical sects that imitate naturalists, such as Sir-Syed, have also denied their existence.

[197] One of the arguments of naturalists [*Naycharī*] is that fire/flame is visible and a creature should also be visible. However, we now know that there are invisible flames such as a methanol fire. So it is not necessary that we believe in the existence of something only if it is perceived by human senses (or visible to the eye). Micro-organisms, various forms of radiation, sub-atomic particles exist, even though they cannot be perceived by human senses.

[198] Plural: *shayāṭīn,* which can be translated as the 'devil'.

[199] Sir-Syed rejected this outright in a monograph trying to disprove the existence of jinn, titled *Tafsīr Jinn wa'l Jānn álā mā fi'l Qur'ān*, in 56 pages, published in 1309 AH. On page 32 he says: "I have already explained in my commentary of the Qur'ān and I repeat it here..." and goes on to mention the description of Jinn as explained by scholars of Islām (as listed here) and finally says: "none of this is proven from the Qur'ān".

[200] According to Sir-Syed, 'jinn' refers to the propensity for evil in humans and 'angels' refer to the goodness in humans. See his *Tafsīr al-Qur'ān*, 1/52, published in 1903.

6. BARZAKH – THE REALM OF THE DEAD

Barzakh is an intermediate state between this world and the Hereafter. Everyone enters this state after death and remains in this realm until Judgement Day. Humans and jinns will be in states befitting their deeds in this world. This realm is greater in expanse than this world. The life in this world compared to the *Barzakh* is analogous to one's life in their mother's womb to life in this world. Some souls will be in comfort and some will be in agony in the *Barzakh,* the intermediate world.[201]

A91. Every person[202] has been allotted a time to live – this can neither increase nor decrease.[203] When the time of an individual in this world is over, Ízrā'yīl[204] will come to take out the soul [from the body; i.e., give him death]. The dying man[205] will see rows of Angels on either side as far as he can see; if the departing person is a Muslim, he/she will see Angels of mercy and if he/she is a *kafir*, he/she will see angels of punishment. The truth of Islām will be apparent to everyone like the shining sun at that moment...but alas! Accepting Islām at that moment is of no use – because one has to bear faith without seeing [*ghayb*] and at this point, one can clearly see everything[206] and hence his/her belief after seeing the Angel of Death will not be of any use.

A92. The connection of the soul with the body remains even after death. Even though the soul has left the body, it is aware of what is happening around it [i.e. the body] and is capable of feeling and perceives its surroundings just as it could when the person was alive. Rather this perception increases after death. In this world, a body feels cold water, cool breeze, soft carpets, tasty foods – all these are sensed by the body but its pleasure and comfort is felt by the soul; similarly unsavoury effects are also sensed by the body, but its pain and agony is experienced by the soul. Also, there are many ways a soul can feel happiness, comfort, pain or sadness even without physical stimuli.[207]

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[201] Sūrah al-Mu'minūn, 23:100.

[202] Though humans are mentioned here for brevity, this also applies to the *jinn*.

[203] Sūrah al-Naĥl, 16:61: ***"And when their time has come, neither a moment will be delayed nor hastened"***

[204] The name is pronounced as Ázrā'yīl or Ízrā'yīl; it is not mentioned in the Qur'ān and ĥadīth but borrowed from Jewish traditon [*isrā'yīliyyāt*].

[205] Masculine is used due to the constraints of the language; but includes men, women and those in between.

[206] Angels and matters of the other world which disbelievers mock in this life.

[207] For example, the joy or sadness one feels at reminiscing about past experiences – or thinking about the happiness or sorrow, success or disappointments of loved ones may not have any physical stimulus that our

A93. After a Muslim's death, his/her soul is lodged in various places based on the person's rank and state.[208]

- Some remain near their graves
- Some are positioned near the Well of Zamzam
- Some are positioned between the heaven and the earth
- Some are on the 1st, 2nd, 3rd, 4th, 5th, 6th or 7th heaven
- Some are located even higher, beyond the seven heavens
- Some are near the lights that hang below the Grand Throne [*ársh*]
- Some in the highest of the *ílliyyīn*.[209]

Wherever they may be, their connection with their bodies remains intact. They see and recognise those who come to visit them at their graves.[210] The perception of souls is not merely near their graves [but souls can see far beyond]. This is similar to their description in the ĥadīth: '*Like birds that were caged, and which have now been released*'.[211] Great scholars [*imāms*] have said: '*Pure beings – when they are released from their bodies reach the highest firmament and they can see and hear everything, just as someone is present in that place*'.[212] It is said in the ĥadīth: 'When a believer dies, paths are opened for him and they can go wherever they wish.'[213] Shāh Ábdu'l Ázīz [al-Dihlawī] has said: 'Distances, far or near, are the same for the soul'.[214] The unclean souls of disbelievers remain near their funeral pyres[215] or in the places where they are

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sense organs, i.e. the body can detect – yet we are influenced by these thoughts and emotions. Also, when one sees dreams that are pleasing – or of pleasure – one knows [albeit in a state of wakefulness] that there is no physical stimulus, yet, one can 'feel' the joys, tastes, pains, fears, sorrows as if they are real. This is an analogy of the life in *Barzakh.*

[208] This section is gleaned from *Fatāwā ar-Riđawiyyah*, 9/658. Also *Sharĥ al-Şudūr* by Jalāluddīn Suyūţī; for ĥadīth narrations on this topic see the section, *Places Where the Souls Dwell*, p232 onward.

[209] *Ílliyyīn* is the highest place [for souls], just below the Throne. [*Tafsīr Qurţubī* of 83:18; Al-Muţaffifīn]

[210] *Al-Istidhkār* of Ibn Ábd al-Barr §1858.

[211] *Kitāb al-Zuhd*, Ábdullāh ibn al-Mubārak §597.

[212] Imām Ábdu'l Ra'ūf Munāwī in *Fayđ al-Qadīr*, 4/263 in the commentary of ĥadīth §5016, citing Qāđī Bayđāwī. Also cited in *Al-Taysīr sharĥ al-Jāmiý al-Şaghīr*.

[213] *Muşannaf ibn Abī Shaybah*, 19/225, §35867; Al-Khaţţābī in *Gharīb al-Ĥadīth* §10, 2/492; Abū Dāwūd in *Kitāb al-Zuhd* §301. This is a saying of Ábdullāh ibn Ámr ﷺ.

[214] *Fatāwā Ázīziyyah* cited in *Fatāwā ar-Riđawiyyah* 29/545.

[215] If they are cremated or carcasses are cast in the open for a sky burial.

interred.[216] Some of these [disbelieving souls] hover near the well of *Barhūt*,[217] a trench near Yemen; some are underworld in the first, second and so on, until the seventh level of the earth; some are further below in *Sijjīn*. Wherever they might be, they see and recognise those who pass by their places of burial [or funeral]. They hear what is being said, but cannot reply as they are imprisoned and are not allowed to respond.

A94. The belief in transmigration of souls is *kufr*. Some believe that the soul transmigrates to other bodies – whether that of a human or an animal – this is known in Indian languages as *āwā-gawan*[218] and in Arabic as *tanāsukh*.

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[216] Whether they are buried, left for a sky burial or ashes interred as memorials.

[217] *Muşannaf Ábdu'l Razzāq*, §9118; *Sharĥ al-Şudūr*, §44.

[218] Reincarnation is a prominently Buddhist and Hindu belief. On p. 406 of the *Encyclopedia of World Religions*, Ellwood & Alles, Facts on File, 2007:

> ***Samsara***: Sanskrit word for the continuous cycle of redeath and rebirth in which all beings live; thus, ordinary existence. The notion of samsara is shared by both Hinduism and Buddhism.

Mark Juergensmeyer & Wade Clark Roof write in the *Encyclopedia of Global Religion* [2011, pp. 271-272]:

> The cycle of rebirth or reincarnation is a concept that is central to Buddhism, Hinduism, Sikhism and other Indian religions. The Sanskrit term for this process is *samsara* which means "wandering." Other cognate phrases include the "transmigration of the soul" and the "cycle of successive existence"; it is also called the "karmic cycle." The notion of the cycle of rebirth was fundamental to ancient Greek philosophy such as the philosophy of Plato and Pythagoras.

Further, they write:

> The factor that determines the course of the next life is *karma*. According to the law of karma, one's actions in this life will have future consequences in the next life. This is one of the justifications for the caste system: Social status is determined by karmic deeds carried forward. The pain and suffering that one endures in one's life is not regarded as divinely ordained but is the results of one's karma in a previous life. Karma is used to explain the inequalities that exist between people's lives. It is a form of cosmic justice.

According to this pagan belief, souls will be recycled forever in a never-ending cycle. A man can be 'reborn' as his own grandson or the pet dog of his own friend's daughter. Recently, a Goebbelsian Indian TV channel claimed [in 2019] that the corrupt and fascist Indian prime minister was Sir-Syed Aĥmad Khān in his 'previous' birth! In other words, Khān was now 'reborn' as the present premier. *Lā ĥawla wa lā quwwata illā billāh*. Another charlatan made a proposal to create, what he terms an 'inter-life reincarnation trust management.' According to his proposal, a billionaire might be 'reborn' as a poor man in Africa. If they would subscribe to this fund and give them half of their wealth [at present], these frauds promise that they will give him a few billions in their 'next birth'. What a greedy and stingy fraud! Regardless, how would one identify the 'reborn' billionaire? They were blabbering about some '*āgāma*' nonsense, but these are empty words without any substance. There is only one life – 'rebirth' and 'reincarnation' is nothing but a fantasy. We seek Allāh's refuge. The Qur'ān informs us that disbelievers will say: '***And if there were a second chance for us, we would certainly be among believers.***' [26:102] But they will be told that there will be no second chance. See ***Endnote 16*** for Quranic verses of similar meaning.

A95. Death is defined as the separation of the soul from the body; not that the soul is exterminated – it is heresy to believe that the soul will be annihilated.[219]

A96. The deceased can also speak – common folk among jinn and humans cannot hear them; but animals can hear their voices.[220]

A97. When the dead man is buried, the grave squeezes him/her.[221] If the dead person is a Muslim, then this will be similar to a mother clasping her child in a loving embrace;[222] if the person is a kāfir, it will squeeze with a force that will crush his or her ribs.[223]

A98. When people bury the dead man and return, the dead man hears the fading sound of footsteps of those who are going back;[224] at that time, two ferocious Angels, in the most horrifying form and a ghastly appearance will come cleaving the earth with their fangs and descend in the grave. Their bodies will be dark, their eyes will be blue and flames will be shooting from their eyes. Their bodies will be covered with hair and their fangs will be very long, with which they will tear the earth and go inside the grave.[225] These two angels are known as *Munkar* and *Nakīr*. They will grab the dead man, shake him violently and make him sit up and interrogate him in a thundering voice and a harsh tone. They will ask him the following three questions:[226]

1. Who is your Lord Sustainer? [*man rabbuka*?][227]
2. What is your religion? [*mā dīnuka*?]
3. What would you say about this person? [*mā kunta taqūlu fī hādha'r rajul*?]

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[219] There is a difference of opinion among scholars concerning the continued existence of souls even after the Horn is blown, because the Qur'ān says: "***Everything will be annihilated..***" Most scholars say that souls shall also cease to exist, but this will be only a temporary extinction. The author refers to absolute and permanent annihilation.

[220] *Bukhārī* §1314, §1380; *Nasā'īy* §1909 ***"the voice of the dead is heard by everyone except humans..."***

[221] *Sharĥ al-Şudūr, Chapter 22: Everyone will be pressed and squeezed in their graves.*

[222] *Sharĥ al-Şudūr*, 22/25 vide Bayhaqī, Ibn Mandah and Daylami narrating from Saýīd ibn al-Musayyab.

[223] *Tirmidhī* §1071, §2460; Abū Dāwūd §4753, §4754; *Musnad Imām Aĥmad* §12271, §18534; ĥadīth of Anas ibn Mālik ؓ.

[224] *Bukhārī* §1338, §1374; *Muslim*, §2870; Abū Dāwūd §3231

[225] Ţabarānī in *Mújam al-Awsaţ* §4629.

[226] *Tirmidhī* §1071; *Ibn Ĥibbān* §780.

[227] Suyūţī mentioned the opinion of his shaykh, Bulqīni, that the questions will be asked in Syriac; Ibn Ĥajar said that they will be in Arabic. [*Sharĥ al-Şudūr*, Chapter 14].

If the dead person is a Muslim, he/she will reply to the questions thus:

1. My Lord-Sustainer is Allāh [*rabbī Allāh*].
2. My religion is Islām [*dīnī al-islām*]
3. He is the Messenger of Allāh [*huwa RasūlAllāh* ﷺ].

They will ask: 'How did you know the answers?' The man will reply: 'I read the Book of Allāh, I believed in it and attested to its truth.'[228] In another narration: When he answers satisfactorily, the Angels will say: 'We knew that you would answer correctly.'[229] And it will be proclaimed from the heavens: 'My slave has indeed uttered the truth. Give him a bed and clothes from Paradise, and open a door from which he can feel the fragrance and fresh breeze from Paradise.' His grave will be expanded as far as his sight can see[230] and he will be told: 'Sleep, as a newly married groom sleeps on his wedding night.'[231] This will be for the pious and righteous folk. And among the common people, such bounties will be for whomever Allāh wishes; the reward/comfort in the grave will be according to their ranks and deeds; the graves of some will be extended to 70 yards and for some even more – as far as their sight can reach.[232] Sinners will be punished in their graves. Some will be given punishment befitting their sins; but some will be forgiven upon the intercession of their guides, their imāms or friends of Allāh. Or they will be forgiven without requiring any intercession and only by the Mercy of Allāh. Some scholars have said that a sinful believer will suffer punishment only until the following Friday [after burial] and will be exempted thereafter.[233] Allāh táālā knows best. In a ĥadīth it is said that a Muslim who dies on a Friday or during the month of Ramađān – whether during the day or in the night – will be spared the interrogation of *Nakīrayn,* the two Angels. The detailed narration concerning the window that will be opened towards Paradise goes thus: First, a window towards hell will be opened on the left side of the buried man, from which a gust of hot air, scorching heat and stink will be felt. The window will be closed immediately and then a window from Paradise will be opened on the right, and the person will be told: 'If you had not given the right answers, you would have suffered the former; but [since you answered correctly] you will get this.[234] This is done so that a man appreciates the reward and great bounties of his Lord Almighty, who spared him such a painful torment and granted him such pleasure and comfort.

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[228] *Bukhārī* §184.

[229] *Tirmidhī* §1073.

[230] *Musnad Imām Aĥmad*, §18553.

[231] *Tirmidhī* §1071.

[232] *Muslim* §2870; *Musnad Imām Aĥmad* §12271.

[233] *Musnad Imām Aĥmad* §6646, §7050; narrating from Ábdullāh ibn Ámr ibn al-Áāşī رضي الله عنهما.

The hypocrite [*munāfiq*][235] will be meted the opposite: a window towards Paradise will be opened from which he will feel the fragrance and the cool breeze; he will be allowed to peek into paradise and immediately the window will be closed and the window towards Hell will be opened. The hypocrite will suffer twice over – in addition to the punishment and Hellfire, he will also feel anguish for the colossal loss and the opportunity he squandered – that in spite of being a Muslim outwardly, he disbelieved in the Prophet ﷺ and that he disrespected him, and was consequently deprived of such luxury. The hypocrite will answer thus [for the three questions above]:

1. Alas! Alas! I don't know! [*hāh hāh! lā adrī*]
2. Alas! Alas! I don't know! [*hāh hāh! lā adrī*]
3. I would hear people say something, and I would repeat it [*kuntu asmaú'n nāsa yaqūlūna shay'an fa-aqūl*]

It will be proclaimed from the heavens: 'He is a liar![236] Make for him a bed of fire, and clothe him in clothes of fire and open the door towards Hellfire.' The heat and flares from Hell will reach him and [two] deaf and blind Angels will be appointed to punish him. They will carry powerful iron maces which can pulverise a mountain, and they will rain blows on the disgraced man with those maces.[237] In addition to this, snakes and scorpions will torment the person in the grave – and his/her deeds will assume the shapes of ferocious dogs, wolves, etc. and torment the sinner. Similarly, good deeds of Muslims will appear in pleasant forms and give them company.

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[234] Ţabarānī in *Múјam al-Awsaţ* §2630.

[235] One who is outwardly Muslim, but is a disbeliever at heart is a *munāfiq*/hypocrite.

[236] The disbeliever lies when he says "I am not aware," because the religion of Islām and the Prophethood of Sayyidunā Muĥammad ﷺ was well-known. The message of Islām had spread from the east to the west. The disbeliever belied him ﷺ and disbelieved in his message and stubbornly held on to his own polytheistic beliefs [*Mirqāt al-Mafātīĥ*, §131, 1/324; ĥadīth reported in *Abū Dāwūd* §4753 and *Musnad Imām Aĥmad*]. 'Liar' because of his false alibi that he did not know about Islām. In fact, he 'knew' about Allah and he knowingly disbelieved. He beheld the miracles of the Prophet ﷺ and yet disbelieved in him. So his 'lie' is that he says: "I was not aware / I did not know," that is, he proffers a false alibi that he did not know about Islām and other aspects as mentioned earlier. [*Mirqāt al-Mafātīĥ*, §1630, 4/97; ĥadīth reported in *Musnad Imām Aĥmad* §18534, narrated by Al-Barā'a ibn Áazib ﵁].

[237] *Abū Dāwūd* §4751, §4753; *Bukhārī* §1374 mentions *maţāriq* or 'maces' in plural.

A99. According to Islamic belief, punishment or comfort in the grave [depending on the deeds of the dead peson] is real and true. This will be inflicted upon [or sensed by] both the body and the soul, as mentioned above. Even after the body is decomposed, incinerated or turned to ashes and dust – there are fundamental particles of the body which are indestructible and will remain until Judgement Day. Punishment or reward will be felt by these particles and bodies of individuals will be created anew from these particles.[238] These are indestructible and infinitesimally small particles which cannot be seen even with a microscope,[239] nor can fire burn them, nor can they be decomposed in the earth. These are found in the tailbone, known as *ájb al-dhanab*, which will be the seed, the source material to regenerate bodies.[240]

Souls will be returned to these [regenerated] bodies, and not newly created ones. The increase or decrease in the size of a body does not change the fact that it is the same body belonging to the same person. A child is so small and delicate when it is born; it then grows into a big and strong man. When a brawny young man is afflicted by disease, his body becomes weak and gaunt – and after he recovers, his body becomes strong and energetic once more. In spite of all these transformations, no one will say that an entirely new person appeared with every change. Similarly, on Judgement Day, the body will be regenerated – the very flesh and bones that were scattered after being turned to dust or ashes will be gathered by [the Divine Command of] Allāh and regenerated from the indestructible particles of that specific human being and restored to their former state; every soul will be returned into his or her resurrected body.

This is known as ***ĥashr*** – or the Gathering [of bodies and souls]. Anyone who denies or refuses to believe that bodies and souls will be punished or given comfort in their graves is a heretic.[241]

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[238] It is promised and will certainly occur on Judgement Day, it is a miraculous and supernatural thing which is beyond the understanding and imagination of humans; we are obligated to believe in this and other such reports even if we do not understand how they may occur. Human mind has its limitations and not everything can be understood by applying reason; many things that appear rational today were deemed fantasies and unscientific a few decades ago. In fact, Prophets are sent for this very purpose of informing us of the unseen.

[239] Even though extremely powerful microscopes exist in our time, many things cannot be directly observed, such as fundamental particles and chromosomes: https://ghr.nlm.nih.gov/primer/basics/chromosome

[240] *Bukhārī* §4814, §4935; *Muslim* §2955; Abū Dāwūd §4743; Nasā'īy §2077; Sunan Ibn Mājah §4266; Muwaţţa Imām Mālik §642; Musnad Imām Aĥmad §8180, §8283, §9528, §10477, §10478.

[241] It is heresy to reject belief in life of *Barzakh* – i.e., it is heresy to deny that the dead will be either punished or given comfort in their graves or in their places of funerals or in any location where they are disposed.

A100. If a dead body is not buried in a grave and is left lying on the ground – wherever it may be – whether thrown away [or burned on a pyre] the dead person's soul will be interrogated and the three questions will be asked; punishment or reward will be meted out in that place. If a lion devours a man, he will be questioned in the very stomach of that lion – and punishment or reward will be dispensed in that place.[242]

NOTE: The bodies of some humans of high rank will not decompose in the earth. Among such honoured ones are the bodies of Prophets,[243] the friends of Allāh [*awliyā'a-Allah*], the [righteous] religious scholars, martyrs, those who memorise the Qur'ān and [sincerely] act upon its injunctions and those who are the beloved ones of Allāh, and those bodies that have never sinned against Allāh, and those people who spend most of their time in reciting the *ṣalawāt* [*durūd*] upon RasūlAllāh ﷺ.

One who says that "Prophets have died and decayed"[244] is misguided, a heretic, a foul-mouthed and a vile person who has certainly disrespected the Prophets [of Allah].[245]

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[242] So long as the lion lives. What happens after the lion is dead? Allāh knows what and how, but we are only obligated to know that punishment or reward will be administered to every person until Judgement day.

[243] *Ibn Mājah* §1636, §1637; Abū Dāwūd §1047, §1531; Nasā'īy §1374; Dārimī §1613; *Musnad Aĥmad* §16162.

[244] In Urdu idiom, this is said as: *mar kar miTTi meiñ milgaye*. Literally: They are dead and have become dust. Idiomatically, it is translated as: *dead and decayed*.

[245] Ismāýīl Dihlawī, touted as a martyr by the Deobandis, has said this in his book *Tafwiyatul Īymān*. The actual name of the book was *Taqwiyatu'l Īymān*, meaning 'Strengthening of Faith.' But the contents are catastrophic to one's faith in reality; therefore, a senior scholar of Ahlu's Sunnah, who was also the elder cousin of Ismāýīl Dihlawī, Mawlānā Makhşūşullah Dihlawī, nicknamed it as *Tafwiyatu'l Īymān*, meaning, it causes 'the Death of Faith'. [*Ismāýīl Dihlawī aur Unki Taqwiyatu'l Īymān*, p. 138, by Mawlānā Abu'l Ĥasan Zayd Fārūqī al-Dihlawī al-Azhari, a descendant of Mujaddid Alf al-Thānī Shaykh Aĥmad Sirhindi.] This remark was made by Shāh Makhşūşullāh Dihlawī in an answer to questions posed by Imām Fađl Rasūl Badāyūnī, which he had reproduced in his monograph: Taĥqīq al-Ĥaqīqah; it was again reproduced by Qāđī Fađl Aĥmad Ludhyanvi in his book *Anwār Aāftāb e Şadāqat*.

7. JUDGEMENT DAY AND THE GREAT ASSEMBLY

Indeed, this earth and the skies, jinns, humans, Angels and [the whole universe] will be annihilated some day. Only Allāh táālā is Eternal, He exists perpetually and unceasingly. Before this world comes to an end, some signs[246] will appear [indicating the approaching of the Hour].[247]

s1. The earth will collapse [*khasf*] in three places and people will be buried in sinkholes: One in the east, another in the west and the third in the Arabian peninsula.[248]

s2. Knowledge will deplete – as scholars will pass away and there will be no replacements. This doesn't mean that knowledge will be erased from the hearts.[249]

s3. Ignorance and barbarism [*jahl*][250] will be rampant.[251]

s4. Adultery and fornication will become common[252] – people will commit fornication without any shame, like the mating of donkeys, without any regard or respect for anyone.

s5. Men will decrease in number and women will increase;[253] the gender ratio will be 1:50; one male to fifty females.

s6. Apart from the major *Dajjāl*, there will be thirty minor *Dajjāl*s,[254] who will claim to be prophets, even though prophethood has ended [with our Prophet Muĥammad ﷺ].

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[246] The signs in this section are numbered as s1, s2... until s28. These are not in the series of *áqīdah* points.

[247] These are known as *ashrāţ al-sā'áh*: or Portents of the Final Hour. Signs which indicate that Judgement Day approaches near. These are foretold in the *ĥadīth*.

[248] *Muslim* §2901.

[249] *Bukhārī* §100.

[250] *Jahl*: ignorance. A state of being uncultivated, uncivilised and living like savages.

[251] *Bukhārī* §5321.

[252] *Bukhārī* §5321; *Muslim* §2937. Extra marital relations were against social mores even in western societies; but this has changed rapidly since the 1970s as adultery is no longer seen as morally repungnant or a taboo. This malady has also spread to conservative societies in the east as marriage is increasingly seen as a mere ritual, and sexual relations out of wedlock an ordinary thing. We seek Allāh's refuge from such profligacy.

[253] *Bukhārī* §81.

[254] *Abū Dāwūd*, §4252; Tirmidhī §2219; Ibn Mājah §3952. *Dajjāl:* a very big liar. The major Dajjāl, also known as al-Masīĥ al-Dajjāl – the false messiah or the antichrist, will appear at the end of time, and some time before the rise of Imām Mahdi and the return of Sayyidunā Ýīsā ﷺ.

Some have already appeared such as Musaylamah al-Kadh'dhāb,[255] Ţulayĥah ibn Khuwaylid,[256] Aswad Ansī,[257] Sajāĥ[258] – a woman who claimed to be a prophetess herself, but later converted to Islām and [recently] Ghulām Aĥmad Qādiyānī.[259] There will be many more such claimants in the future.[260]

s7. There will be plenty of wealth – the Euphrates river will open up its treasures, and there will be mountains of gold therein.[261]

s8. There will be verdure, gardens, greenery and streams [of water][262] in the Arabian desert.[263]

s9. It will be difficult to be a practising Muslim; being a religious person will be similar to clutching a glowing ember.[264] Things will become so bleak that a man will visit a graveyard and wish that he were already dead and buried in a grave.[265]

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[255] Musaylamah belonged to the Banu Ĥanīfah clan and claimed prophethood even before RasūlAllāh ﷺ had left this world. He was killed in the wars against apostates waged by Abū Bakr al-Şiddīq soon after the passing of RasūlAllāh ﷺ [*Al-Bidāyah wa'l Nihāyah*, 9/465].

[256] Ţulayĥah ibn Khuwaylid ibn Nawfal al-Asadī was a brave warrior and was a companion of RasūlAllāh ﷺ. He became a Muslim in the 9th year of Hijrah but he became an apostate; he declared himself to be a prophet in Najd. Thereafter, he fought against Muslim armies and was defeated; after which, he repented and reverted to Islām. He participated in the expeditions of Qādisiyyah and Nahāwand in the army of Sayyidunā Saád ibn Abī Waqqāş. He was martyred in the year 21 AH. [*Siyar Aálam al-Nubalā*, 1/316].

[257] His name was Ábhalah ibn Kaáb ibn Ghawth from the city known as Kahfu Khubbān. He rose in the 10th year of Hijrah and harassed Muslims; he was killed in the last days of Rabīý al-Awwal, 11 AH shortly after the passing of RasūlAllāh ﷺ. [*Al-Bidāyah wa'l Nihāyah*, 9/425]

[258] Sajāĥ bint al-Ĥārith ibn Suwayd al-Taghlibiyyah from Najd. She claimed to be a female prophet, and joined forces with Musaylamah (of the Banu Ĥanīfah clan) during the rebellion of apostates and fought the Muslim army led by Khālid ibn Walid in the time of Sayyidunā Abū Bakr al-Şiddīq. Musaylamah was defeated and slain in the battle after which she reverted to Islām and remained a good Muslim. It is said that she passed away in the caliphate of Muáāwiyah ibn Abī Sufyān. [*Al-Bidāyah wa'l Nihāyah*, 9/457].

[259] Ghulām Aĥmad Qādiyānī [1835-1908]. More details about his beliefs and sayings can be found in the section about heresies.

[260] A few claimants have appeared in recent years in Pakistan and in some African countries.

[261] *Muslim* §157 and §2894.

[262] Fresh and potable water was not easily available in the Gulf countries until 40-50 years ago as this is a desert. In the 21st century however, there is plenty of water by desalination of sea-water, in addition to natural sources such as fresh water springs and lakes.

[263] *Mustadrak* §8519.

[264] *Tirmidhī* §2267.

[265] *Muslim* §53-54.

s10. There will be no blessing in time – a year will pass as quickly as a month, a month as a week, a week as if it were a day, and the day like something that caught fire, flashed and died down [in an instant]. In other words, time will pass quickly.[266]

s11. People will not pay *zakāt* and equate it to an [unfair] tax.[267]

s12. People will acquire religious knowledge, but not for religious reasons.

s13. A man will obey his wife... [268]

s14. ...and will disobey his parents.

s15. He will maintain cordial relations with friends, and stay away from his own father.

s16. People will be loud and noisy in mosques.

s17. There will be plenty of music and singing [and it will be widespread].

s18. People will curse their elders[269]

s19. Wild animals will communicate with humans; the cracker[270] of a whip and the shoelaces will 'speak' [i.e. communicate] and give information to a man of what happened in the house in his absence. A man's own thigh will give him information.[271]

s20. People from the lowest strata of society, those without clothes or shoes will [become extremely rich and] take pride in [living in ornate] palaces.[272]

s21. ***Dajjāl*** – the Antichrist[273] - will appear beforethe Apocalypse. He will roam the earth and visit every place in merely forty days, except Makkah and Madīnah.[274] In those forty days, the first day will be as long as a year, the second day will be as long as a month, the third day will be as long as a week – the rest of the days will be 24 hours long. He will travel very fast, like a swift cloud in the sky[275] carried by the wind. His mischief will be severe[276] – he will have a garden and fire with him, which he will name as paradise and hell, and will go with him wherever he goes. But they are opposite in reality; that which he shows as a garden and appears as a garden from outside, will actually be fire; the 'hell' that he will show, will actually be a place of comfort.[277] He will claim to be a god.[278] He will put those who believe his claim to be a god into his 'paradise,' and those who reject will be sent to his 'hell'. He will bring back the dead to life.[279] He will make the grass grow on the earth upon his command. He will cause rain to fall. Animals in that period will become fat and stout. The dead in that area will rise like a swarm of bees and these zombies will join his army.[280] He will display a number of such illusions.[281] These will either be some sort of tricks[282] or a kind of magic abetted by the evil jinn [*shayāţīn*] – yet, these things will not be real and will disappear as soon as Dajjāl leaves the place.[283]

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[266] *Tirmidhī* §2339. It may mean that people will become so busy, and activities will increase that there will never be an enough time; as it is happening in our age.

[267] *Mishkāt* §5450 vide ĥadīth of Abū Hurayrah ﵁.

[268] Men will become subservient to women and will unjustly oppose parents and side with their wives.

[269] Points **s12-s18** are mentioned in a ĥadīth of *Tirmidhī* §2218.

[270] The tip of the whip, a twisted string tied at the end of the whip known as the cracker or the popper.

[271] *Tirmidhī* §2188. This may not sound suprising in the age of IoT and smart devices, but the miracle is in the fact that it was foretold 1400 years ago, which no one could have imagined at that time.

[272] *Muslim* §2956.

[273] Sayyiduna Ýīsā ﵇, is also known as *masīĥ* in Arabic, anglicised as *Messiah*; he is also known as *Christ* – from Christos (Χριστός) in Greek, meaning 'the Annointed One', which is the same as: 'Messiah'. Dajjāl is actually known as *Masīĥ al-Dajjāl* – The False Messiah; hence the term 'Antichrist'. Allāh táālā knows best.

[274] *Muslim* §2942.

[275] This can also be explained as traveling by airplanes. *Şaĥīĥ Muslim* §2937.

When he tries to enter Makkah or Madīnah, Angels will stop him from entering the two sanctuaries. Prior to this, there will have occurred three earthquakes in Madīnah, and all those without faith in their hearts, but were Muslims only in external appearance will have abandoned Madīnah. They will then encounter the mischief of Dajjāl, who will be accompanied by various groups of Jews.[284] The [Arabic] letters ***kāf-fā-rā***, i.e. *kāfir*, will be etched upon his forehead, which only Muslims will be able to read;[285] disbelievers will not be able to see it. After touring the world, when he finally comes to the Levant [*shām*], Sayyidunā Ýīsā عليه السلام will descend on the eastern minaret of the grand mosque in Damascus [*jāmiý masjid*].[286] It will be prior to the dawn prayer, and the *iqāmah* for the dawn prayer would have been said, and Imām Mahdi will be present in that congregation. Sayyidunā Ýīsā عليه السلام will order Imām Mahdi to lead the prayer, which he will. The accursed Dajjāl will disintegrate due to the fragrance of

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[276] *Ibn Mājah* §4077.

[277] *Muslim* §2934.

[278] *Musnad Imām Aĥmad* §14959.

[279] *Musnad Imām Aĥmad* §20171.

[280] *Tirmidhī* §2247.

[281] Such apparently mind-bending appearances may be mere illusions.

[282] Perhaps it is similar to make-believe tricks used in movies or virtual reality (VR); or what is trending nowadays as virtual and augmented 'metaverse'. Allāh knows best.

[283] *Muslim* §2943.

[284] *Ibn Mājah* §4077.

[285] *Muslim* §2933.

[286] *Muslim* §2937.

Sayyidunā Ýīsā ﵇ like salt melts in water and the fragrance of Prophet Ýīsā ﵇ will spread as far as one can see. Dajjāl will run, and Sayyidunā Ýīsā ﵇ will pursue him and eventually throw a spear striking at his back and dispatch him to Hell.[287]

s22. ***Sayyidunā Ýīsā ﵇ will descend from the heavens***: A brief description was given above on how he will descend to the earth. [After slaying Dajjāl] and during his rule, there will be plenty – and people will be so rich that if they try to give charity, they will not find anyone to accept it.[288] In those times, there will be no enmity among people, nor hatred nor jealousy.[289] Sayyidunā Ýīsā ﵇ will break the cross and kill the pig.[290] All the People of the Book who remain [after the great war] will become Muslims and follow Sayyidunā Ýīsā ﵇. There will be only one religion and madh'hab in the world at that time – the religion of Islām and the madh'hab of Ahl al-Sunnah.[291] Children will play with snakes; sheep will graze fearlessly in front of lions.[292] Sayyidunā Ýīsā ﵇ will remain on earth for forty years. He will marry, have children, and after his passing, he will be buried in the radiant mausoleum of RasūlAllāh ﷺ.[293]

s23. ***The appearance of Imām Mahdi***: In brief, a time will come when disbelievers will gain control of and rule over the entire world,[294] and when *abdāl*[295] from various parts of the world will all emigrate to Makkah and Madīnah; the whole world will be ruled and controlled by disbelievers, except the Ĥaramayn. In such a time, during the month of Ramađān, the *abdāl* will be circumambulating the Kábah, and Imām Mahdi will also be present among them. The friends of Allāh will recognise him and will ask him to accept their allegiance (*bayáh*). A voice will be heard:

This is the vice-regent of Allāh, the Mahdī (the Guide) – Hear him and obey!

Everyone will pledge allegiance to him. Imām Mahdi will take the people along with him and proceed to the Levant. After the slaying of Dajjāl, Sayyidunā Ýīsā ﵇ will be commanded to take Muslims atop Mount Sinai,[296] as hordes of ferocious wild men will overrun the earth and no one will be able to stop them.

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[287] *Ibn Mājah* §4077.

[288] *Bukhārī* §3448.

[289] *Muslim* §243.

[290] An idiom to mean that cross-worship and eating of pork will end. *Bukhārī* §3448.

[291] *Abū Dāwūd* §4334.

[292] *Ibn Mājah* §4077.

[293] *Mishkāt* §5508.

[294] There will come a time when the whole world will be ruled by disbelievers.

[295] See ***Endnote 17*** for information about *abdāl* from the ĥadīth.

s24. ***The Rise of Gog and Magog*** [*Ya'jūj-Ma'jūj*]: After Muslims take refuge on Mount Sinai, the hordes of Gog and Magog will appear on earth. They will be so many in number, that when one of their factions passes by the Lake Tiberias,[297] which is [about] ten miles long, they will drink[298] its water entirely before moving on.[299] When another group arrives thereafter, only traces of water will be left and they will say: 'It seems there used to be water in this lake once upon a time'.

They will kill and plunder humans on earth and when they tire of this, they will say: 'Come let us kill the people in the heavens' and will fire into the sky – their arrows will be returned with blood upon them (miraculously, by the Command of Allāh).

They will be busy in such antics, and Sayyidunā Ýīsā will be with his companions on the mountain, besieged by Gog-Magog from below. They will be short of food and the head of a cow will be worth more than 100 gold coins. Sayyidunā Ýīsā and his companions will pray to Allāh táālā to deliver them from this menace. Allāh táālā will cause an infection[300] in their necks [i.e. Gog and Magog] and all of them will die at the same time.[301] Sayyidunā Ýīsā will come down from the mountain and will see that the world is strewn with their carcasses and the stench has filled the earth. Sayyidunā Ýīsā, along with his companions, will pray to Allāh táālā to cleanse this earth. Allāh táálā will send birds that will pick these carcasses and throw them far from habitation (wherever Allāh táālā Wills it to be).[302] Their bows, arrows and quivers will be so many that Muslims will use them as firewood for seven long years. There will be torrential rains thereafter which will cause the earth to be a smooth plain. The lands will become fertile – and the earth will be commanded to bring forth fruits and vegetation in plenty and the skies will be commanded to pour its blessings.[303] The size and quality of the produce will be so good that a single pomegranate will be so big that it can satiate a group of people and its peel will give shade to ten people. Milk from a single she-camel will satiate a group of people, a cow's milk will suffice for a tribe, and the milk of a goat will be sufficient for an entire family.[304]

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[296] Mount Sinai is a mountain on the Sinai Peninsula in Egypt. It is not known whether the currently identified spot is indeed the location mentioned in the Qur'ān and the mount upon which Sayyidunā Mūsā received the tablets [*alwāĥ*].

[297] The Sea of Galilee, or Lake Tiberias; *Buĥayrah Ţabariyā* in Arabic. It is a fresh water lake in the Levant; in the land of Palestine, which is currently under a brutal and inhuman occupation of the Zionist Jews, who forcibly carved out a country in 1947 with the help of Britain and the West, and named it 'Israel'. The Sea of Galilee is situated in northeast of Occupied Palestine (which occupiers call Israel), between the Golan Heights and the Galilee region, in the Jordan Rift Valley, the valley caused by the separation of the African and Arabian Plates. The length of this lake at present is known to be 13 miles (or 21 km).

[298] They will exhaust the water in that lake.

[299] *Şaĥīĥ Muslim* §2936.

[300] In the original, *keeday*: 'will create some 'insects' or 'small organisms' in their necks'. In our time, we know that micro-organisms like bacteria or [non-living] viruses can be deadly, highly contagious and can eliminate an entire population in a pandemic.

[301] This might have sounded incredible a hundred years ago, though epidemics such as smallpox and bubonic plague had similar characterstics. [In the year 2020-21, the disease COVID-19 was a global pandemic and claimed millions of lives worldwide].

s25. ***Appearance of Smoke*** [*dukhān*] that will fill the atmosphere and plunge the earth in darkness.[305]

s26. Coming of the ***Beast of the Earth*** [*dābbatu'l arđ*]: This is a beast which will carry the staff of Sayyidunā Mūsā ﵇ in one hand and the signet ring of Sayyidunā Sulaymān ﵇ in another. It will use the staff to make a radiant mark on the foreheads of Muslims, and use the ring to make a dark one on the foreheads of disbelievers [*kāfirs*]. Every Muslim and kāfir will be known openly at that time. This mark will not change and whoever is a disbeliever will remain thus and the believer will remain steadfast on faith.

s27. ***Rising of the sun from the east***: The door of repentance will be closed after this major sign – accepting Islām after the appearance of this sign will be of no use.

s28. A few years after the passing of Sayyidunā Ýīsā ﵇ and merely forty years before the end of the world, a fragrant breeze will blow, passing under the armpits of Muslims who will all die. Thereafter, for forty years, no child will be born – in other words, the youngest person on earth when the Final Hour comes will be forty years old. The entire world will be inhabited by disbelievers – there will not remain a single person who will even utter the name of Allāh. A man would be plastering his wall, another would be eating his food and people would be busy in their occupations when suddenly, the angel Isrāfīl will be commanded to blow the Horn.[306]

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[302] *Şaĥīĥ Muslim* §2936.

[303] A metaphor to say that there will be plenty of rain.

[304] *Tirmidhī* §2247.

[305] Sūrah Dukhān, 44:10-11.

[306] *Şūr:* the Trumpet or the Horn whose blowing will signal the end of the world.

The sound will begin faintly and then become a deafening blast – people will hear this sound and faint at first and then fall down dead.[307] The heavens, the earth, the mountains and everything that exists – including Angels, and also the Angel who blows the Trumpet, will be annihilated.[308] No one will exist except Allāh, who will ask:

لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَ

Whose Dominion is it on this day?[309]

Where will the oppressors, the tyrants, powerful kings and the haughty ones be on this day? Who will be left to answer? Then, Allāh táālā will Himself answer and say:

لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ

It belongs to Allāh, the Only God, the [absolute] Subduer[310]

Thereafter, whenever Allāh táālā Wills, He will resurrect Isrāfīl ؑ and command him to blow the Horn again; at the sound of the second blowing,[311] everyone from the first to the last: Angels, humans, jinn, animals, everyone will come back into existence. The radiant tomb of our master, Prophet Muĥammad ﷺ, will be opened first, and he will rise clutching Abū Bakr al-Şiddīq ؓ in his right hand and Úmar al-Fārūq ؓ in his left hand. Those buried in Makkah and Madīnah will [be the first to] rise and join the Prophet ﷺ and his Companions enroute to the Great Field of Assembly.

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A101. The Day of Judgement [the Day of Resurrection, *Qiyāmah*, the Apocalypse] will certainly come to pass. Anyone who denies or rejects it is a *kāfir*.[312]

A102. The Assembly or the Gathering [*ĥashr*] is not only for the souls; but for bodies as well; i.e. both the bodies and souls will be gathered and resurrected. Whoever says that only souls will be raised and bodies will not be resurrected is a *kāfir*.

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[307] *Muslim* §2940. The Trumpet is mentioned in the Qur'ān *Al-Anáām* 6: 73, *Al-Naml* 27:87, *Al-Zumar* 39:68, *Al-Kahf* 18:99, *Ţā-Hā* 20:102, *Yā-Sīn* 36:51, Qāf 50:20, *Al-Ĥāqqah* 69:13, *An-Naba* 78:18.

[308] *Al-Durr al-Manthūr*, under Sūrah Zumar 39:68, citing Ibn Marduwayh and Bayhaqī from *Al-Baáth*.

[309] Sūrah al-Ghāfir, 40:16.

[310] Sūrah al-Ghafir, 40:16.

[311] The interval between the two trumpets is said to be "forty" as mentioned in the ĥadīth of *Bukhārī* §4935.

[312] Sūrah al-Ĥajj, 22:7. "***And the Hour is coming, there is no doubt in it***".

A103. In this world, a soul lives in a body and they are associated with each other. It will be the same body in which the soul resided before death that will be resurrected; **not** that a new body will be created and the soul linked to a newly created body.[313]

A104. Usually, bodies decompose after death and are dispersed in the elements – whether in the earth, water or the air [as ashes], or eaten up by animals. On the Day of Judgement, Allāh táālā will gather[314] all these parts and resurrect them as the same body [at the time of his/her death]. People will rise from their graves naked, barefeet and without circumcision [just as they had come into this world the first time; i.e. at the time of their birth in this world].[315] [They will be given clothes and they will walk towards the Great Assembly]. Some will be barefeet, some will be mounted[316] – and those mounted will ride alone, or will be mounted with others, from two to ten people on a single steed.[317] The disbeliever will go to the Assembly, crawling upon his face,[318] and some disbelievers will be dragged to the Assembly by the Angels and some others will be impelled by fire.[319] This Field of Assembly will be located in and around the Levant in today's world.[320] The world will be levelled on that day such that a grain falling on one corner can be seen from the opposite corner. The earth will be made of silver[321] and the sun will be at a distance of one mile [from the earth].[322] The narrator of this ĥadīth said: 'I do not know if *mīl* was mentioned as a kohl-applicator, or as a unit of distance'.[323] Even if it were a unit of distance – i.e. one mile – would the heat be any bearable? Today, the sun is at a distance of 4000 years away from the earth[324] and it is the cooler side that faces the earth; yet, when it is overhead at noon, one finds it extremely discomforting to go outside. On that day, it will be at a distance of one mile, its hotter face turned towards the earth – what can one say about the heat on that day! The earth is made of clay and sand – yet one cannot walk barefoot during the noon in summer; but on that day, the 'earth' will be turned into copper – and the sun will draw closer...how can one describe such scorching heat?

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[313] Sūrah al-Rūm 30:27; Sūrah Yā-Sīn 36:51 and 36:79.

[314] He does not have to make any effort to get anything done. He merely has to Will and the thing comes into existence. One command is enough for all the decayed bodies to gather, come together and become one body.

[315] *Bukhārī* §3349, §4625, §4740; *Muslim* §2859; Sūrah *Al-Kahf* 18:48; *Al-Anáām* 6:94.

[316] *Tirmidhī* §3153.

[317] *Bukhārī* §6522, *Muslim* §2861; *Nasā'īy* §2081, §2083.

[318] *Bukhārī* §6523; *Muslim* §2806.

[319] *Sunan Nasā'īy* §2082.

[320] The Levant: Palestine, Jordan, Syria and Lebanon.

[321] Sūrah Ibrāhīm, 14:48: "***The day when the earth will be changed to a different earth...***" How will this 'changed' earth be? In the şaĥīĥ ĥadīth it is said it will be like a white disc of flat bread, without any markers. [*Bukhārī* §6521]. In tafsīr of this verse, it is reported by Ibn Ábbās and Mawlā Álī ﵁ that the earth will be made of silver – white and clean, as if no blood was spilt upon this earth. Other reports say it will become like fire.[*Tafsīr ibn Kathir*]. In the Urdu original, the author has said: "like copper," based on the word *áfrā'a,* mentioned in the ĥadīth of Bukhārī which can mean dull white, intensely white or reddish-white [*Fat'ĥ al-Bārī*]. In Urdu, "*tānbā sā*" is an idiom for "reddish colour".

[322] *Muslim* §2864.

We ask Allāh táālā to grant us refuge (from His Wrath).

The brains of men will be boiling inside their skulls,[325] and most of them will be sweating profusely, so much that one individual's sweat will be absorbed by an area of 70 square yards[326] and the sweat that remains unabsorbed will collect and rise and come up to their ankles; for some until their knees, for some until their waists, for some until their chests, and for some until their necks. The disbelievers will be wading in their sweat that would have reached their mouths – as if it were a bridle restraining them and will be tumbling, dipping and diving in that sweat.[327]

The thirst one would feel in that state of intense heat is indescribable. The tongues of some folk will become dry and prickly as thorns; the tongue of some others would have fallen out. The hearts of men will be flushed [with anxiety and fear] and come to their mouths. Every person who will be afflicted on that day, will suffer according to the degree of his sins. A person who does not give the poor-due (zakāt) will be branded on his flanks, his forehead and his back by the very gold and silver (the zakāt of which was not paid). A person who does not give the zakāt of animals will be made to lie down and the animals (whose zakāt was not given) will be brought to gore him and trample him; they will keep going back and forth thus, until the accounting of all other people will be completed.[328]

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[323] *Muslim* §2864.

[324] According to present day science, the earth is at a distance of 150 million km from the sun. The average speed of a healthy human walking is about 4.5–5.5 km per hour. For the sake of measuring distances, 4.5 km x 24 hours x 365 days = 39,420 km is the distance travelled in a year using the lower limit. 150,000,000 ÷ 35,040 = 3,805 years. This is approximately the distance mentioned here; a rather accurate figure from a religious text in early 1900s.

[325] *Musnad Imām Aĥmad*, §22822; narrated by Abū Umāmah al-Bāhili ﵁.

[326] *Bukhārī* §6532; *Muslim* §2863.

[327] *Muslim* §2864; *Aĥmad* §23813; *Ibn Ĥibbān* §7329 vide *Targhīb* §5257.

There will be none to sympathise and help in such a time – a man's own brother will flee from him; his own father, mother, children and his wife will avoid him.[329] Every person will be preoccupied with his own troubles – who will help others at that time? Sayyidunā Ādam ﵇ will be commanded to set aside the group of those who will go to Hell. He will ask, how many? He will be told 999 from every thousand.[330] This will be a time ***when children will become old men due to agony, pregnant women will miscarry, and people will appear as if they are in a state of intoxication, even though they are not intoxicated. Rather, the punishment of Allāh is severe.***[331]

The distress and difficulties of that day could be described if they were only a few hundred or a thousand; how can one describe the terrors of the day, when there will be thousands of hardships including those which are hitherto unknown? We seek the refuge of the Protector.[332] Moreover, this torment will not be over in a few hours or a few days or few months; rather, the Day of Judgement will last for 50,000 years, half of which will be spent in this misery.[333] The people thus assembled will discuss and agree that they should find someone who can intercede on their behalf and relieve them from this agony. At first, all of them will decide to go to Sayyidunā Ādam ﵇, because he is the father of all men and because Allāh táālā has created him with a special favour,[334] and bestowed prophethood upon him – hence, they should go to him and request him to save them from this agony.

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[328] *Muslim* §978; *Bukhārī* §6958.

[329] Sūrah Ábasa, 80:34-37. "***The day when a man will flee from his brother, and his mother and his father; his wife and his children. Every man on that day will be consumed in concern for himself***"

[330] *Bukhārī* §3348. In this ĥadīth, when the Companions showed concern about this, RasūlAllāh ﷺ assured them that 999 will be from the Gog and Magog and that the followers of Sayyidunā Muĥammad ﷺ will be the majority in Paradise – as many as half of the inhabitants in Paradise will be our *ummah*.

[331] Sūrah Ĥajj, 22:2 and Sūrah Muzammil 73:17.

[332] *Al-amān al-ĥafīż*: Lit. Grant us safety, O Divine Protector!

[333] Sūrah al-Máārij, 70:4. ***On that Day, the measure whereof is the span of fifty thousand years***. In a şaĥīĥ ĥadīth, such a painful and lengthy day will be shortened for believers, for whom it will be like the time one finishes his obligatory prayer [*Ibn Ĥibbān* §7334]. In another narration, for a believer, it will be as short as the duration between the time the sun casts long shadows [late evening] to sundown [*Ibn Ĥibbān* §7333].

[334] *In ko apne* ***dast e qudrat*** *se banāyā*: 'He created him with His Own Hand.' *Dast e qudrat* is an idiom in Urdu, referring to Divine Power to avoid an anthropomorphic rendering; but we cannot translate it as "Hand

They will reach him with much difficulty and say: “O Ādam ﵇! You are the father of all men; Allāh táālā has created you with a special favour and invested in you a distinguished spirit and commanded the Angels to prostrate to you, and allowed you to live in Paradise, and taught you the names of all things, and made you His chosen slave [*şafī*]; do you not see our condition? Please intercede on our behalf and ask Allāh táālā to relieve us from this torment.”

He will reply: “I do not have that rank. On this day, I am apprehensive about my own self. On this day, the Divine Anger of Allāh táālā is manifest like never before, nor [will be] ever after. Go to someone else.”

People will say: “Who can we go to?”

He will reply: “Go to Nūĥ ﵇. He is the first Messenger [*rasūl*] who was sent to guide the people.”

People will go to Sayyidunā Nūĥ ﵇ and speak of his greatness and tell him: “Please intercede on our behalf and ask your Lord-Almighty to render our judgement”.

They will get the same answer as before: “I am not worthy of this station. I am worried about my own self. Go to someone else”.

People will ask: “Whom do you suggest that we should go to?”

He will say: “Go to Ibrāhīm ﵇, the Friend of Allāh [*khalīlullāh*]. Allāh táālā bestowed upon him the rank of Friendship.”

People will go to him and will get the same reply: “I am not worthy of this station. I am afraid for my own self”.

They will be sent to Sayyidunā Mūsā ﵇, and will receive the same answer. Then Sayyidunā Mūsā ﵇ will send them to Sayyidunā Ýīsā ﵇ and he will also say the same thing: “I cannot do this. The Anger of my Lord-Almighty has manifested like never before and I fear for my own life – go to someone else.”

People will ask: “Who will you send us to?”

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of Power” or “Powerful Hand” because it sounds worse than ‘Hand.’ Therefore, I have translated the phrase as explained in the commentary of the Qur’ānic verse, also cited in the ĥadīth. ‘Hand’ does not refer to a limb, as Allāh táālā is transcendent from being a body or having limbs. The idiom “both hands” is used to highlight the prominence of Sayyidunā Ādam ﵇. Because when one considers a thing with love and importance, one handles it with both hands; the metaphor is retained here.

He will reply: “Go towards him who has no fear on this day and victory is entrusted to him. He is the leader of all the children of Ādam. Go to Sayyidunā Muĥammad ﷺ, who is the Seal of Prophets, he will intercede for you, and he is present here”.[335] After wandering for a long time without any success [in finding an intercessor], they will finally come to our master ﷺ, stumbling, falling, weeping, wailing, and implore: “O Muĥammad ﷺ! O Prophet of Allāh! Allāh táālā has granted you the privilege to open the doors [of intercession and paradise]. Our master! You are fearless and unperturbed on this day.”[336] They will praise him and beseech him to intercede and relieve them from their agony. He will answer: “I am here for this purpose” [*ana lahā*] and will say: “I am your Master, your leader [*ana şāĥibukum*].” [337] [That is,] ‘I am the one you have been searching for’. He will then prostrate to Allāh táālā [seeking mercy and relief]. He will be commanded: “O Muĥammad! Raise your head. Speak and you shall be heard. Ask and you will be given. Intercede and your intercession will be accepted!” [338] In another narration: “Speak, and your command shall be obeyed”.[339]

And thus intercession [*shafāáh*] will begin and he will intercede for all kinds of people; even a person with as little faith in his heart as a mustard seed, will be interceded for and removed from Hell [eventually].[340] Those who were true Muslims, even though they may not have a single good deed, will be removed from hellfire.[341]

After this, other Prophets will be allowed to intercede for their own followers; then, the Friends of Allāh [*Awliyā’a-Allah*], martyrs,[342] scholars,[343] memorisers of the Qur’ān

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[335] *Bukhārī* §4712.

[336] *Al-Khaşā’is al-Kubrā* 2/383 from Ibn Abī Shaybah and Ibn Áāşim in *Kitāb al-Sunnah*.

[337] *Bukhari* §7510; the word ‘*ana şāĥibukum*’ is in Ţabarānī in *Mújam al-Kabīr* §6117.

[338] This is an excerpt from the lengthy ĥadīth of intercession in *Bukhārī* §3340, §3361, §4712; *Muslim*, §194 and many others. This is a *mutawātir* ĥadīth, reported by 12 companions: Anas ibn Mālik, Abū Hurayrah, Ábdullāh ibn Úmar, Ĥudhayfah ibn Yamān, Jābir ibn Ábdullāh, Abū Bakr al-Şiddīq, Ábdullāh ibn Ábbās, Ubayy ibn Kaáb, Abū Saýīd al-Khudri, Salmān, Úqbah ibn Áāmir, Úbādah ibn Şāmit. [Zabīdī, *Laqt al-La’ālī*].

[339] ***Qul tuţā’a*** قل تطاع this word is mentioned by Ţabarānī as noted by al-Haythami in *Majmaá al-Zawā’id* §18512 narrated by Úbādah ibn Şāmit ؓ. Also, in *Musnad al-Shāshi* §1192. *Mustadrak Ĥākim* §82 and *Tārīkh Dimashq* of Ibn Ásākir cited in *It’ĥāf Sādah al-Muttaqin* by Murtađā Zabīdī, 14/509.

[340] *Bukhārī* §22; *Abū Dāwūd* §4091, *Tirmidhī* §1998; Also “as little as a speck or the size of a grain..” in *Şaĥīĥ Ibn Ĥibbān* §7378.

[341] *Bukhārī* §7510.

[342] *Ibn Mājah* §4313, *Shuáb* §265.

[343] *Shuáb al-Īymān* §1717.

[*ĥuffāż*],[344] those who performed the Ĥajj,[345] and every person with any religious standing and distinction will be able to intercede for their relatives, friends and acquaintances.[346] Children who died before reaching the age of puberty will intercede for their parents.[347] Some people will go to a [religious] scholar and remind him: “We had given you water for ablution”[348] and another will say: “We gave you a lump of earth to clean yourself”[349] and scholars will intercede for them.[350]

A105. The ***Reckoning*** – or the Accounting [*ĥisāb*] – is real and true. People will be accounted for their deeds.[351]

A106. Whoever denies that people will be held to account on Judgement Day is a disbeliever [*kāfir*].[352] The account of some people will be taken in private. A believer will be asked: “Have you done this, and this?” The person will accept all his crimes and expect to be sent to hell any moment. But Allāh táālā will say: “We had concealed your flaws and sins in the world, and now, We have forgiven you”.[353] Some of them will be interrogated sternly for every little thing – and whosoever is subject to this kind of questioning will perish (i.e. they will be punished).[354] One man will be asked: “Had I not given you honour? Did I not make you a chief? Did I not give you horses and camels?” and will be reminded of many other favours. That person will accept that such favours were indeed bestowed upon him. He will be asked: “Did you expect to meet Me?” The man will say: “No.” He will be told: “Just as you did not remember Us, you will be cast in torment and you too will be forgotten.” Some disbelievers will lie when they will be asked about the favours upon them, and they will say: “We bore faith in You, we believed in Your Book and Messengers; we prayed, we fasted and we gave charity...” and they will mention many good deeds which they never did. They will be told: “Wait! Witnesses will now be called to verify your claims.” Those disbelievers will wonder who will testify against them. At this moment, their mouths will be sealed and their limbs will be commanded to speak. The thighs, hands, legs, bones etc. will bear witness against the person and he will be cast into Hell.[355]

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[344] *Ibn Mājah* §216.

[345] *Musnad Bazzār* §3196; *Muşannaf Ábdu’l Razzāq* §8808.

[346] *Tirmidhī* §2440.

[347] *Al-Budūr al-Sāfirah* §1162-63, vide Abū Nuáym reporting via Abū Umāmah ؓ.

[348] *Mishkātu’l Maşābīĥ* §5604.

[349] *Ibn Mājah*, §3685. In the past, people would use a lump or a clod of earth, or a piece of brick, to clean after relieving themselves, where water was not easily available. In our time people use toilet paper for this purpose.

[350] Even the most trivial service or help given to a religious scholar will be rewarded on that day. We should strive to serve religious scholars and pious folk, in the hope of receiving a reward on the Day of Judgement.

[351] Sūrah al-Anbiyā’a 21:47. ***And [a deed weighing] even as much as a mustard seed, We shall bring forth and We are a sufficient Reckoner.*** Also Sūrah Inshiqāq, 84:8.

[352] “Know that anyone who denies or rejects belief in the following is a kāfir: Judgement Day, Paradise, Hell, the Scales, the Bridge, the Accounting and the inscribed books of deeds [of each individual] – because these are proven by the Qur’ān, ĥadīth and consensus of Muslims” [*Sharĥ Fiqh al-Akbar*, p.520].

[353] *Bukhārī* §2441, §4685, §6070, §7514; *Muslim* §2768.

[354] *Bukhārī* §103, §4939, §6536, §6537; *Muslim* §2876; *Abū Dāwūd* §3093; *Tirmidhī* §2426, §3337; *Musnad Imām Aĥmad* §24200, §24215.

The Prophet ﷺ has said: “Seventy thousand from my followers will enter Paradise without being held to account, and by their intercession, an additional seventy thousand with every single person among them will enter without being examined. Furthermore, there will be three more groups and the numbers in these groups are not known to anyone except Allāh.” [356] Those who pray in the night [*tahajjud*] will also enter Paradise without being held to account.[357]

A person will come with 99 [deed] books full of sins. The length of every register will stretch as far as one can see. All of these will be kept open and Allāh will ask: “Do you deny any of these deeds? Have my angels *Kirāman-Kātibīn*, the scribes of your deeds, committed any excess?” The man will reply: “Certainly not.” He will be asked: “Do you have any excuse?” The man will reply: “None.” Allāh táālā will tell him: “There is one good deed that you have done and you will not be oppressed. A fragment will be brought out on which will be written: “I bear witness that there is no God except Allāh and I bear witness that Muĥammad ﷺ is His slave and His Messenger.” The man will say: “My Lord! Of what consequence is this small fragment in the face of these volumes?” He will be told: “You will not be oppressed.” The man’s records of sins will be placed on one side of the scale and the fragment on the other; but that fragment will outweigh the records of sins.[358] The mercy of Allāh is boundless, and if He has Mercy upon someone and if He so Wishes, even a small thing will suffice.

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[355] *Muslim*, §2968. Portion of a lengthy ĥadīth. Also in Sūrah Yā-Sīn 36:65. ***On this day, We have sealed their mouths; [and] their hands will speak and their feet will bear witness on what they have earned.*** This will be the fate of disbelievers and hypocrites on the day of Judgement when they deny their crimes and will swear that they never disbelieved; their mouths will be sealed and their limbs will speak [*Ibn Kathīr*].

[356] *Tirmidhī*, §2445. See the footnote for A59 for the translation of the ĥadīth.

[357] *Shuáb al-Īymān* §3244.

[358] *Tirmidhī* §2639; *Musnad Aĥmad* §6994; *Ibn Mājah* §4300.

A107. Every person will be given his or her record of deeds.[359] The righteous will be given their records in their right hand;[360] sinners will be given their records in their left hand,[361] and the disbelievers will be given [their record] in their left hand twisted behind their backs.[362]

A108. ***The Pool of Kawthar*** is certainly true and exists in reality.[363] This pool has been given to our Prophet ﷺ. The length of this pool is as much as the distance one can travel in a month.[364] There will be domes of pearls on either banks.[365] The pool will be square, i.e., of equal length and breadth.[366] The floor [or the sediment at the bottom] of this pool will be ambrosial musk;[367] its water will be whiter than milk, sweeter than honey and more fragrant than musk.[368] The cups and glasses placed on its banks for people to drink will be greater in number than the stars in the sky.[369] One who drinks from this pool will never be thirsty again.[370] There will be two waterspouts from which water will be flowing in it from the streams of Paradise; the first will be made of gold and the other made of silver.[371]

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[359] Sūrah Banu Isrāyīl, 17:71. ***On that day, We will call people toward their book [of deeds]. And they who are given their record in their right hand will read from it...***

Sūrah Jāthiyah, 45:28. ***Every nation will be called to its record [of deeds].***

[360] Sūrah al-Ĥāqqah, 69:19. ***And he who is given his record in his right hand will say: Here, read my book of deeds!***

Sūrah Inshiqāq 84:7-9. ***And he, who is given his record in his right hand; very soon his account will be taken in an easy manner, and soon he will return to his folk blissful, rejoicing.***

[361] Sūrah al-Ĥāqqah, 69:25. ***And he, who is given his record [book of deeds] in his left hand, will say: "Woe unto me! Were it, that I was not given my book of deeds!"***

[362] Sūrah Inshiqāq 84:10-12. ***And he, who is given his record in his left hand twisted behind his back, very soon he will cry out for destruction [i.e. death]; and he will enter a blazing fire.***

[363] Sūrah al-Kawthar, 108:1. ***Indeed, We have given you the Kawthar.*** *Bukhārī* §4965-66; *Musnad Imām Aĥmad* §26403 and §12542; *Abū Dāwūd* §4748; *Tirmidhī* §3359.

[364] *Bukhārī* §6579. In the medieval times, a person could travel up to 20 km per day, i.e., 600 km. On horseback, one could cover 40-60 km per day; at this rate one would travel a distance of 1200-1800 km in a month. This means that the pool is actually a river. For perspective, the English channel is about 560 km; the river Euphrates is about 3600 km, and the longest river in the world is the Nile (~6600 km). [A peer-reviewed article, published in 2009, states a length of 7,088 km for the Nile and 6,575 km for the Amazon, measured by using a combination of satellite image analysis and field investigations to the source regions. Therefore, as of 2018 the length of both rivers remains open to interpretation and continued debate].

See: https://en.wikipedia.org/wiki/List_of_rivers_by_length].

[365] *Bukhārī* §4964, §6581; *Tirmidhī* §3359.

[366] *Muslim*, 2292.

[367] *Tirmidhī* §3360.

[368] *Bukhārī* §4964, §6581; *Muslim* §2300, §2303.

[369] *Bukhārī* §6579; *Muslim* §400, §2292; *Musnad Aĥmad* §13578.; *Abū Dāwūd* §4747.

[370] *Musnad Aĥmad* §15121, §23317-23318, *Bukhārī* §6579, §7050, §7051; *Muslim* §2292.

A109. ***The Scales*** [*mīzān*] are real and certainly true.[372] The deeds of men – good and bad deeds – will be weighed on the Scales [of Justice].[373] If good deeds are heavier, the plate on which they are placed will rise, unlike the scale in this world where the heavier plate goes down.[374]

A110. RasūlAllāh ﷺ will be granted the exalted and the Praised Station [*maqām maĥmūd*]: everyone who has ever lived, from the first to the last, will praise RasūlAllāh ﷺ.[375]

A111. The ***Standard of Praise*** [*liwā'a al-ĥamd*][376] will be given to RasūlAllāh ﷺ. All the believers, from Sayyidunā Ādam ﷷ until the very last one, will assemble below this standard.[377]

A112. ***The Bridge*** [*şirāţ*] is real and true. This is a bridge hoisted upon Hell.[378] It is thinner than the strand of a hair and sharper than the blade of a sword.[379] This is the only path to Paradise [and every one will have to cross this bridge].[380] Our Prophet ﷺ will be the first to cross the Bridge. After him, other Prophets and Messengers, and then our nation [*ummah*], and after us, other nations will cross the Bridge.[381] The manner and ease of crossing the Bridge will be according to each person's deeds. Some will cross it similar to lightning that flashes and disappears the very next moment. Others will cross as a swift breeze; some will fly across it like birds; some will cross as riders galloping on fast horses; some will cross it sprinting and so on, until some will cross dragging themselves and some will crawl like ants. Huge sharp hooks will be hanging on either side and will pluck out those who are condemned to be taken out. Some will cross the Bridge after being bruised and battered. Those who fall from the Bridge will fall in Hellfire.[382] When people are crossing the Bridge, the sinless Prophet ﷺ, the helper of sinners, will be standing at the other end and beseeching and entreating Allāh for the safe passage of his sinful followers and will be praying: "O Lord-Almighty! Keep these sinners safe! Give them safety and deliverance! [*rabbi sallim, sallim*]".[383]

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[371] *Muslim* §2301, *Musnad Aĥmad* §22426

[372] Sūrah Al-Aárāf 7:8-9. ***And the weighing [of deeds] on that day is real and true. So they, whose scales weigh heavier, then they are the successful . And they, whose scales are light, they are the ones who have caused a loss to their own selves by being unjust [rejected] our Signs [i.e., Verses].***

Sūrah Al-Anbiyā'a 21:47. ***And We will place the Scales of Justice on the Day of Judgement; no soul shall be wronged; and even if [good or evil] weighs as much as a mustard seed, We will bring it forth – and We suffice as a Reckoner.***

[373] *Muslim* §2300, §2301.

[374] In Sūrah Faţir, 35:10. ***The pure speech ascends towards Him and the good deeds will raise it***. This is indicative of good deeds being raised, and by extrapolation, the scales of good deeds will go up. [*Fatāwā Riđawiyyah*, 29/626]. The scales in the Hereafter will be contrary to the scales in this world; the heavy ones will rise up and the lighter will go down. [*Takmīl al-Īymān*, p.78]

[375] Sūrah Al-Isrā'a, 17:79. ***Soon, your Lord Almighty will send you forth upon the Praised Station***. That is, your Lord Almighty will raise you to a station where everyone will praise you. See ***Endnote 18***.

[376] This could be a real flag, or a metaphor for the prominence of Muştafā ﷺ and his glory, as mentioned by ĥadīth commentators such as Turpushti and Ţībī. See ***Endnote 19*** for Munāwī's explanation.

[377] *Tirmidhī* §3148, §3610, §3615, §3616; *Dārimī* §48, §53, §55; *Aĥmad* §2546, §2692, §2693, §12469, §12470; *Ibn Mājah* §4308. ***Under his flag*** does not literally mean 'under'; rather, it means they will all be followers and Muştafā ﷺ will be the leader. [*Nasīm al-Riyāđ*, 3/162].

[378] *Bukhārī* §6573, §6574.

[379] *Musnad Imām Aĥmad* §24793 reporting from Sayyidah Áayishah ﵂; *Muslim* §183 reporting from Abū Saýīd al-Khudri ﵁.

[380] Bukhārī §282.

The blessed Prophet ﷺ will help his followers in various places; apart from being present near the Bridge, he will also be near the Scales, and will intercede for people whose deeds are few and save them from perdition. After which he will be present at the Pool, giving drink to the thirsty ones and then arrive at the bridge to save those who would fall from it.[384] Everyone will implore him, call him for help and seek his intercession, at every juncture... after all, who else can help? Every man will be worried about his own self, anxious about being questioned, except RasūlAllāh ﷺ, who will be concerned about others and will not be bothered about his own self.

صَلَّى اللهُ تَعَالى عَلَيهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبارَكَ وَسَلَّمَ اللّهُمَّ نَجِّنَا مِنْ أَهْوَالِ الْمَحْشَرِ
بِجَاهِ هَذَا النَّبِيِّ الْكَرِيْمِ عَلَيهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةُ وَالتَّسْلِيمِ آمِيْن

May the blessings of Allāh the Exalted, be upon him and his descendants, and his Companions and bestow upon them bounties and greet them. O Allāh, grant us salvation, protect us from the horrors of that day for the sake of this honourable Prophet, upon whom be Your choicest blessings, and upon his progeny and companions; and give them greetings of peace. Amen.

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[381] *Bukhārī* §7437, §7438; Muslim §182.

[382] *Bukhārī* §7439, §7440; *Muslim* §183; *Al-Targhīb wa't Tarhīb* 5310 vide Ṭabarānī.

[383] *Muslim* §195.

[384] *Tirmidhī* §2433; *Musnad Aĥmad* §12825.

> This is the Day of Judgement, and that one day will be as long as 50,000 earthly years.[385] The terror, the trepidation, the distress and the woes on that day will be numerous and varied, but for some chosen slaves of Allāh, this will be made easy, so the day will pass very quickly as if it were the time one would spend in an obligatory prayer,[386] and for some it will be even less,[387] and will pass in the blink of an eye:

وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ ٱلۡبَصَرِ أَوۡ هُوَ أَقۡرَبُ

The passing of the hour is not except [as soon as]
the blinking of an eye, or even closer.[388]

The greatest and most sublime reward that a Muslim will receive on that day will be the Divine Vision[389] of Allāh táālā. No other reward or bounty is comparable to this great blessing. Whoever beholds Allāh táālā will be drowned in His love and yearn for more – and he will never ever forget [what he has seen or felt]. RasūlAllāh ﷺ will be the first person to see Allāh táālā on that day.[390] The events and horrors of Judgement day were described until here. After this, people will be sent to their permanent homes where they will live forever.

- Some people will enter an everlasting home of joy and comfort, where there will be no end for the bliss, pleasure and luxury; this abode is known as Paradise or *Jannah*.[391]
- Others will be sent to a habitat of never-ending punishment and an unceasing torment. This dwelling is known as Hell or *Jahannam*.[392]

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[385] Sūrah al-Máārij, 70:4; mentioned earlier.

[386] *Mishkāt* §5563 vide Bayhaqī's *Al-Baáth wa'n Nushūr* §5493.

[387] *Mishkāt* §5564 vide Bayhaqī's *Al-Baáth* §5493. Also in *Shuáb al-Īymān* 1/324.

[388] Sūrah al-Naĥl, 16:77

[389] *Muslim* §181; *Tirmidhī* §2552, §3105; *Ibn Mājah* §187; *Musnad Aĥmad* §18936. Divine Vision, i.e. Seeing Allāh táālā. Muslims will see Allāh táālā with waking eyes. Mútazilah do not believe that it is possible to see Allāh, in spite of explicit ĥadīth that say so. See ***Endnote 20*** for the Qur'ānic verse and commentary.

[390] *Subul al-Hudā wa'l Rashād*, 10/384.

[391] ***And hasten towards the forgiveness of your Lord Almighty and a Paradise, whose breadth is like (the distance between) the heavens and the earth; prepared for the righteous.*** Sūrah Aāl Ímrān, 3:133.

[392] ***So fear the Fire, whose fuel shall be humans and stones; prepared for the disbelievers.*** Al-Baqarah, 2:24.

Indeed, whoever comes to his Lord Almighty as a criminal, so certainly for him is Hell [Gehenna, Jahannam] – he shall neither die therein nor live. Sūrah Ţā-hā, 20:74.

A113. ***Paradise and Hell*** are real and true. Whoever denies or rejects in their (material) existence is a disbeliever.[393]

A114. Paradise and Hell have been created thousands of years ago[394] – they exist at this point in time; it is incorrect to assume that they do not exist now and will be created in the future, after Judgement day.

A115. The meanings of the following terms should be affirmed as Muslims have understood, and according to their well-known descriptions:

a) Judgement Day (*qiyāmah*)

b) Resurrection (*baáth*)

c) Assembly (*ĥashr*)

d) Accounting (*ĥisāb*)

e) Reward (*thawāb*)

f) Punishment (*ádhāb*)

g) Paradise (*jannah*)

h) Hell (*jahannam, dozakh, nār*)

Those who say that they believe in the above, but craft novel or atypical meanings for these concepts, merely upon their whims, are disbelievers.[395] For example, if one says:

- Reward [*thawāb*] means the joy and happiness one feels upon doing a good deed.[396]

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[393] These are necessary tenets of belief mentioned in numerous verses of the Qur'ān and the ĥadīth.

[394] As indicated in the verses above "***prepared for the righteous***" and "***prepared for the disbelievers***." This is indicative in numerous ĥadīth, such as the Prophet's ﷺ mention of entering Paradise during the Ascension [*miýrāj*]: ***I was admitted into Paradise and I was shown the Fire [Hell]***.

[395] This was the belief of some ancient philosophers and also professed by the *Neychari* sect in recent times, followers of Sayyid Aĥmad Khān of Aligarh, India.

[396] Denying physical reward after death (or recompense in this world). Qāđī Íyāđ has said: "Similarly, one who denies or rejects in the existence of Paradise or Hell, or Resurrection, or Accounting, or Judgement Day – is a disbeliever [kāfir] by unanimous agreement [*ijmāá*], because they are explicitly mentioned in the Scripture and it is unanimously agreed upon [*ijmāá*] that it is accurately reported [*siĥĥatu naqlihi*] and has been reported by a multitude across successive generations [*mutawātir*]. So also, a person who acknowledges the above – but says: "The meaning of Paradise and Hell, Assembly and Resurrection, Reward and Punishment are not literal; rather, these are spiritual pleasures and figurative expressions [*máānin bāţin*]," as professed by the Christians, the philosophers, the Bāţīnī and charlatans among şūfis [*mutaşawwifah*], who claim that the meaning of 'Judgement Day' is death or [permanent] annihilation, and that the skies will collapse or the world will unravel and dissipate, as said by some philosophers [*Kitāb al-Shifā*, Vol.2: Part 4, Chapter 2. Page 391].

- Punishment [*ádhāb*] means the sadness and guilt felt upon committing a bad deed.
- The Assembly [*ĥashr*] will only be for souls, not bodies.

This is as good as rejecting these tenets of belief; a person who does not believe in the standard definitions of the above terms[397] is a *kāfir*.

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[397] As described in this and other books of Sunni creed, held by Muslims since the time of RasūlAllāh ﷺ.

8. PARADISE

Paradise, or *Jannah* is a place that Allāh táālā has created for believers. In it are such comforts and blessings that no eye has ever seen, no ear has ever heard, nor has the thought of which ever crossed a human heart.[398] Descriptions of Paradise are mentioned to give an idea of how grand and beautiful the place will be; else, the grandest of things in this world[399] cannot compare with the most ordinary thing in Paradise.

If a damsel of Paradise would as much as peep into our world, the entire space between the earth and the heavens would become illuminated and filled with fragrance. That light would be so bright that the sun and the moon would pale in comparison to it. The mantle of a damsel from Paradise is better than this world and everything in it.[400]

In another narration, "If a Houri were to expose the palm of her hand in this world, its beauty would cause strife among the people; if she were to reveal her mantle, its beauty and brilliance would pale the brilliance of the sun, similar to how a lamp pales in comparison to the sun.[401]

If an object from Paradise, even a fragment no bigger than a finger nail, were to appear in this world, it would become an adornment for the heavens and the earth; if a bracelet to be worn by the dwellers of Paradise were to appear, it would outshine the sun, just like the sun outshines the twinkling of stars.[402] A tiny or insignificant[403] space in Jannah, such as the place where one would place their whip [in this world], is far better than this world and everything in it.[404]

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[398] In a ĥadīth narrated by Abū Hurayrah ﵁ from the Prophet ﷺ: "Allāh táālā has said: I have prepared for My righteous slaves, things that no eye has ever seen, nor has an ear heard of, nor has its thought crossed a human heart." [*Bukhārī*, §3244, §4779; *Muslim*, §2824].

[399] **Author's Note**: The Glorious Kábah is greater than Paradise and the blessed tomb of the Prophet ﷺ is greater than the Kábah; in fact, it is even greater than the Mighty Throne (*ársh*). However, these things are not deemed as 'things of this world'.

[400] *Şaĥīĥ al-Bukhārī*, §6568; *Mújam al-Kabīr* of *Ţabarānī*, §5512 [reporting the ĥadīth of Saýīd ibn Áāmir ibn Ĥidhyam al-Jumaĥī ﵁].

[401] *Al-Targhīb wa't Tarhīb*, §5657.

[402] *Sunan al-Tirmidhī*, §2547.

[403] Everything in Paradise is sublime; but here it is mentioned thus for a comparison.

[404] *Şaĥīĥ al-Bukhārī*, §3250, §6415; *Tirmidhī*, §3024; *Ibn Mājah*, §4330; *Musnad Imām Aĥmad*, §15564 (ĥadīth of Sahl ibn Saád).

How vast is the Jannah? Allāh and His Messenger ﷺ know best.[405] However, a general idea about its vastness can be gauged from the following description: There are a hundred levels in paradise and the distance between each level is as far as that between the sky and the earth.[406] Then how big is the space in each level? I do not recall any specific narration that describes the vastness of each level, but there is a ĥadīth in Tirmidhī which can give us an idea about it. The ĥadīth says: "If everyone in all the worlds[407] were to be accommodated in one level, there would be enough space for everyone".[408]

There is a huge tree in Paradise, in whose shade, a swift rider can ride for a hundred years, and the shade would not have ended.[409]

The doorways of Paradise will be so wide that a rider on a swift horse would take seventy years to reach the other end, starting from one end.[410] In spite of the doorways being so wide, there will be so many people entering Paradise that they will be jostling and brushing each others shoulders; the jostling of the crowd will cause the doorways to creak.[411]

There are palaces made of a variety of gems which are spotlessly clean and crystal clear. The insides of the palaces will be visible from the outside and vice-versa.[412] The walls of the palaces in Jannah will be made of gold and silver bricks; the mortar will be made of musk. These gold and silver bricks will be laid out alternately; the floor will be made of saffron, the pebbles will be pearls and rubies.[413]

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[405] That is, after being informed by Allāh. This was the practise of the Companions, who would say: "Allāh and His Messenger know best". *Allahu wa rasūluhū aálam.*

[406] *Muslim*, §1884; *Tirmidhī*, §2537, §2539, §2549, §3303; *Nasā'ī*, §3128-29; *Musnad Imām Aĥmad*, §7923 and §8474 from Abū Hurayrah, §22087 from Muáādh ibn Jabal, §22695 and §22738 from Úbādah ibn Şāmiţ ؓ.

[407] Everyone that has ever lived; even though, many of those will go to Hell.

[408] *Tirmidhī*, §2540; Musnad Imām Aĥmad, §11236 from Abū Saýīd al-Khudrī ؓ.

[409] *Bukhārī*, §3251, §3252, §4881, §6552; *Muslim*, §2826, §2828; *Tirmidhī*, §2523, 3293; *Sunan Ibn Mājah*, §4335; *Sunan Dārimī*, §2880-81; *Musnad Imām Aĥmad*, §7498, §9417, §9650, §9832, §9870, §9950, §10065, 10259, from Abū Hurayrah ؓ and §12070, §12390, §12677, §12928, §13155, §13458 from Anas ibn Mālik ؓ.

[410] "***There are eight doors in Paradise and the width of each doorway is such that a swift rider would take 70 years to reach from one end to another***." *Musnad Imām Aĥmad*, §12602 from Abū Razīn al-Úqaylī [whose name is Laqīţ ibn Şabirah ؓ].

[411] *Tirmidhī*, §2548.

[412] *Targhīb*, §5476 from *Ţabarānī* and Ĥākim in *Mustadrak*; Musnad Aĥmad §22905, Ibn Ĥibbān reporting from Abū Mālik al-Ashárī ؓ. Also in *Musnad Aĥmad* §6615 from Ábdullāh ibn Ámr ؓ. *Tirmidhī*, §2535.

[413] *Sunan Dārimī*, §2821; *Tirmidhī*, §2534

In one narration, it is said: The bricks in the Garden of Eden [*jannatu'l ádn*] will be of many types - there will be white bricks made from pearls, red from rubies, and green bricks made from emeralds.[414] The plaster will be made of musk, saffron will be in place of grass; the pebbles therein will be pearls and the soil will be made of ambergris.[415]

There are pavilions[416] in Paradise made of pearls which will be as high as sixty miles.[417] There are four rivers in Paradise: [418]

1. A river of pure water
2. A river of milk
3. A river of honey
4. A river of [pure] wine

And from these rivers, streams will flow by the house of every Paradise-dweller.[419] The streams in Jannah will not be made by digging the ground and creating a trough; instead, they will flow *upon* the ground. One of the banks is made of pearls and the other made of rubies; the bed of the streams will be made of pure musk [that does not mix or dissolve in the stream].[420]

The wine of Paradise is not fetid like the wine in this world, which is malodorous, bitter, and causes intoxication; one who drinks such wine loses his mind and begins to blabber nonsense and becomes indecent and foul-mouthed. The pure wine of Paradise will be free from all such odious characteristics.[421]

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[414] The words in the ĥadīth are ***durratun bayđā'a***: white pearls, ***yāqūtatun ĥamrā'a***: red corundum (or ruby) ***zabarjadatun khađrā'a***: green aquamarine (among green gemstones – a peridot or an emerald).

[415] Ibn Abi'd Dunyā cited in *Al-Targhīb wa't Tarhīb*, §5469.

[416] *Khaymah* is a tent, a camp or a pavilion.

[417] *Bukhārī*, §3243; *Muslim*, §2838 In another version, "the width of the canopy is sixty miles" *Bukhārī* §4879; *Muslim*, §2838; *Tirmidhī*, §2536. Imām Nawawī says there is no contradiction here: the height [*ţūluhā*] and width can both be 60 miles.

[418] Sūrah Muĥammad, 47:15. "***In it are streams of water that never stagnate [or stink]; and streams of milk that will never be spoiled or become unpalatable; and streams of delicious wine and streams of pure honey***". *Targhīb*, §5483; *Tirmidhī*, §2580.

[419] *Tirmidhī*, §2580; *Musnad Aĥmad*, §20052, ĥadīth of Muáāwiyah ibn Ĥaydah رضي الله عنه. An analogy from our world is the supply of water through pipelines and the aqueducts from a main reservoir in ancient Rome.

[420] *Targhīb* §5484 vide Ibn Abi'd Dunyā.

[421] See ***Endnote 21*** for Quranic verses that mention the wine of Paradise.

The dwellers of Paradise will be given exquisite and delicious foods; whatever they desire to eat will be presented to them immediately.[422] If they happen to see a bird and desire to eat its flesh, the bird will be presented ready to eat - fried, grilled or roasted (as one may desire) - instantly.[423]

If one wishes to drink water or anything else, cups and glasses will appear forthwith in one's hand. Whether water, milk, wine or honey – they will be present exactly according to one's taste and in just enough quantity – neither a drop more, nor less. After one finishes their drink, the goblets will disappear and return to their places, all on their own.[424] In Paradise, there will be no dirt, filth, faeces, urine, spittle, phlegm, ear wax, excrement or body grime and odour.[425] Everything that one eats in Paradise will be digested completely without creating waste and [as a token of that digestion] there will be a fragrant burp and sweat that will emanate from the skin and evaporate.[426] The burp and sweat will have fragrance like musk.[427]

Every man will be given the strength of a hundred men [from this world], in their capacity for eating, drinking and sexual intercourse.[428]

The people of Paradise will glorify Allāh [say *tasbīĥ*] all the time, voluntarily, and involuntarily, similar to one's breathing.[429] There will be at least 10,000 servants to serve a single person;[430] every servant will have a dish of silver in one hand and a golden dish in another; in every dish there will be a food of an entirely new kind not found in the other, and the taste of which will keep increasing as one eats and does not diminish in the least; every meal will be as delicious as the other and every bite or mouthful will have seventy distinct flavours of which one will relish and savour every flavour without missing a single one.[431] The clothes of Paradise-dwellers will never age or deteriorate; their youthfulness will not fade; it will endure without aging or decay.[432]

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[422] *Targhīb*, §5507-5509, citing Ibn Abi'd Dunyā, *Musnad Bazzār*, §3532 and Bayhaqī in *Al-Baáth wa'l Nushūr*, §318. ***And passed around them will be plates and goblets of gold; and in there is whatever a soul desires and delights the eyes; and you shall remain therein forever***. Sūrah Zukhruf, 43:71. ***And for you, in it [Paradise] is whatever your souls desire; and you will be given whatever you ask for***. Sūrah Fuşşilat, 41:31.

[423] ***And flesh of bird, whichever they desire***. Sūrah Wāqiáh,56:21. Bayhaqī in *Al-Baáth wa'n Nushūr*; Ibn Abī'd Dunyā in *Şifatu'l Jannah*, vide *Al-Durr al-Manthūr*.

[424] *Targhīb*, §5502, citing Ibn Abi'd Dunyā.

[425] *Muslim*, §2835; *Abū Dāwūd*, §4741.

[426] Ibid.

[427] Unlike burp that smells and sweat that stinks in this world.

[428] *Tirmidhī*, §2545; *Ibn Ĥibbān*, §7424. *Dārimī*, §2821; *Musnad Aĥmad*, §19269 and §19314 from Zayd ibn Arqam ﷺ.

[429] *Muslim*, §2835; *Abū Dāwūd*, §4741.

[430] In the ĥadīth it is said: "*The lowest of the Paradise dwellers will have 10,000 servants..*"

The faces of the first group of people to enter paradise will be as radiant as the full moon; the faces of the second group will shine like that of a brilliant star. All the people of Jannah will be united and concordant [as if their hearts are one]; there will be no conflict or dispute, nor dislike nor hatred. Every man will have [at the least] two wives from the wide-eyed houris [*ĥūr al-áyn*]. A houri will have seventy garments upon her, yet, the flesh of her shins will shimmer like red wine in a transparent glass bottle.[433] If we were to drill a hole in a ruby and pass a string through it, the string would certainly be visible from the outside;[434] therefore, Allāh has compared the houris to rubies [in the Qur'ān].[435] A man will be able to see the reflection of his own face in her cheek; she will be wearing numerous pearls and the lowest of which will be so brilliant that it can illuminate the earth from the east to the west.[436] In one narration it is said that if a man were to place his hand between her shoulders on her back, he will be able to see that from the side of her bosom, across her flesh, skin and the clothes upon her.[437] If the clothes of the people of Jannah were to appear in this world, anyone whose gaze fell upon them would faint; people [in this world] will not be able to bear to look upon such magnificent clothes.[438] A man will find her as a virgin every time he goes near her; however, the defloration that will happen every time will neither hurt the man nor the lady.[439] If a houri were to spit in the sea, the entire water would turn sweet.[440] In another narration, if a woman from Paradise were to spit in the seven oceans, the water of all the oceans would become sweet.[441] After a man enters

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[431] *Targhīb*, §5504 citing Ibn Abi'd Dunyā.

[432] *Muslim*, §2836. *Dārimī*, §2822

[433] *Bukhārī* §3524, §3327; *Muslim* §2834; *Tirmidhī* §2530, §2543; *Ibn Mājah* §4333; *Musnad Aĥmad* §7152, §7165, §10593 from Abū Hurayrah and §11126 from Abū Saýīd al-Khudrī.

[434] *Tirmidhī* §2533-34, §2541. *Ibn Ĥibbān* §7396. Targhīb 5526.

[435] "***As if they are rubies and corals***" [Sūrah Al-Raĥmān, 55:58].

[436] *Musnad Aĥmad*, §11715 from Abū Saýīd al-Khudrī ; *Ibn Ĥibbān*, §7397.

[437] *Targhīb*, §5530 citing Abū Yaálā and Bayhaqī in *Al-Baáth wa'n Nushūr*, §668.

[438] *Targhīb*, §5518 citing Ibn Abi'd Dunyā.

[439] *Targhib* §5530 citing Abū Yaálā and Bayhaqī from his *Al-Baáth*, §668.

[440] *Targhīb* §5532 vide Ibn Abī'd Dunyā .

[441] *Targhīb* §5533.

Paradise [and reclines on a couch], houris – two at the side of his head and two near his feet – will sing for him in the most melodious voice. Their singing will not be like the satanic music of this world. Rather, it will be the praise of Allāh táālā. Their voices will be extremely pleasing and enchanting; no one among humans or jinn would have ever heard such music.[442] These beautiful damsels will sing songs such as:

We shall live forever, we will never perish
We are gentle, comforting, we shall never see anguish
Pleased we are and content; not angered, nor peevish
Glad tidings to those destined for us; bestowed upon them to cherish.[443]

The people of Paradise will not have hair on their bodies, except for the hair on their heads, and the hair of their brows and eyelashes. Nobody will have a beard [or moustache] and their eyes will be as if lined by kohl and everyone will appear young and about thirty years of age.[444] They will never grow older.[445]

The lowest among the Paradise dwellers will have 80,000 servants and 72 wives. They will be given magnificent crowns and the smallest pearl from those crowns [would be so dazzling that it] could illuminate this earth from the east to the west. If a Muslim[446] desires for children in Paradise, his wife will become pregnant and deliver the child, and the child will grow up and become an adult – all in a very short period of time.[447] There is no sleep in Paradise because it [sleep] is a form of death; there is no death in Paradise.[448]

Every person entering Paradise will attain a rank according to his deeds – however, the Grace of Allāh táālā is infinite [and He may give some people ranks far higher than their deeds]. After entering Paradise and after a period of about a week [period on this earth] has passed, the people of Paradise will be granted the Divine Vision of Allāh. The Glorious Throne [*ársh*] will also be displayed. The People of Paradise will behold Allāh táālā in one of the gardens.[449] Various podiums will be placed for the people of Paradise; podiums of light, of pearls, of rubies and emeralds, of gold and silver – and the lowest of such seats will be a mound of camphor and musk – even though not one of these will be inferior, nor will anybody feel inferior or superior to others.

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[442] Targhīb §5538 citing Ţabarānī and Bayhaqī from his *Al-Baáth*, §421.

[443] Targhīb §5537 vide Tirmidhī §2564, reporting from Mawlā Álī ؓ.

[444] Only Sayyidunā Ādam ؑ will have a beard.

[445] *Tirmidhī*, §2571. That is, their health and vigour will not deteriorate.

[446] This is only for emphasis and does not mean non-believers will enter Paradise. The author has translated the ĥadīth which starts with: "When a believer, after entering paradise, wishes for children..."

[447] The word mentioned in ĥadīth is *sááh;* literally, 'in the same hour'. *Tirmidhī*, §2572; Ibn Mājah, §4338; *Dārimī*, §2829. Imām Tirmidhī adds: "There is a difference of opinion among scholars concerning this; some said that people will have sexual intercourse in Paradise but that will not result in children. This is the position of tābiýī scholars, Tāwūs, Mujāhid and Ibrāhīm Nakhaýī. Muĥammad [i.e. Imām Bukhārī] narrated from Isĥāq ibn Ibrāhīm [i.e ibn Rāhwayh] concerning the ĥadīth: "***When a believer wishes for a son in Paradise, in the same hour it will happen as he wishes; however, he will not wish so.***" Muĥammad [al-Bukhārī] said: It is also reported by Abū Razīn al-Úqaylī from the Prophet ﷺ that he said: "The people of Paradise will not give birth to children".

[448] *Mishkāt al-Maşābīĥ*, §5653 vide *Shuáb al-Īymān* §4745; Ţabarānī in *Awsaţ* §919.

The dwellers of Paradise will see Allāh táālā just as one is able to see the sun or the full moon [i.e. clearly and easily]; every one can see [the sun or the moon] from their own places, without obstructing another's view.[450] Allāh will grant His Vision and then say: "O so-and-so! Do you recall that day when you did such and such a thing?" He will remind the person of some sins he had committed in this world. The person will entreat: "O my Lord Almighty, have You not forgiven me?" Allāh will say: "Yes. And it is only by My Grace and Forgiveness that you have reached this station." At this moment, a cloud will form and there will be a shower of perfume – a fragrance that they would have never felt before. Allāh táālā will say: "Go and take from the honour that I have prepared for you. Take whatever you wish."

The people will then enter a marketplace which is surrounded by angels; in it will be such things which no one has ever seen, nor any ear has heard of, nor has their thought crossed a human's heart. They will take whatever they like – there will be no buying and selling but just taking things they like. People will meet each other in this market. Paradise-dwellers from lower levels will meet those from higher levels and will look at their attire and admire it. And then, even before their conversation has ended, the person from the lower level will feel his clothes are superior to the other's. This is because there is no sadness or disappointment in Paradise. People will then return to their own homes and their wives will welcome them back and congratulate them. They will say: "You have become more handsome than when you left us." They will reply: "We were blessed to sit in the Presence of our Lord Almighty; little wonder, our beauty has increased."[451]

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[449] This does not mean that Allāh táālā is present in one of the gardens; rather, people will go to a special garden from whence they will see Allāh táālā.

[450] This does not mean that Allāh táālā is in a direction or at a distance or one's sight can encompass Him; we will see Him without modality and we do not know how. We believe that we can see Him and this is based on verses of the Qur'ānic and explicit ĥadīth such as *Tirmidhī* §2563.

[451] The entire passage is the translation of the ĥadīth in *Tirmidhī* §2558.

When the people of Paradise wish to meet each other, they will sit on their thrones and will be automatically transported to the place they wish to go to.[452] In another narration, it is said that grand vehicles and horses will be brought to them and they will mount those horses [or vehicles] and go wherever they wish to go.[453]

The lowest among the people of Paradise will have gardens, wives, luxuries, servants and thrones, [gifts] so many that they will reach a distance of a thousand years. And those who are more beloved to Allāh, will behold Him [i.e. see Allāh] in the morning and in the evening.[454] When the people of Paradise have all entered Paradise, Allāh táālā will ask them: "Do you desire for anything more?" They will reply: "You have made our faces radiant, you have allowed us to enter Paradise, you have given us salvation and saved us from Hellfire. [What more can we ask for?]" It is at this moment that the veil upon the sight of creation[455] will be lifted and they will behold their Lord Almighty and they will realise that there is no greater bounty than the Vision of the Lord Almighty.[456]

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ حَبِيْبِكَ الرَّؤُوفُ الرَّحِيْمِ
عَلَيهِ الصَّلَاةُ وَالتَّسْلِيَمِ آمين

O Allāh! Grant us the blessing of Divine Vision [that we see you] for the sake of your beloved, the kind and merciful Prophet – upon whom be blessings and salutations. Amen!

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[452] *Targhīb* §5549 vide Ibn Abī'd Dunyā reporting from Ismāýīl ibn Áyyāsh ﷺ.

[453] *Targhīb* §5550; §5551, §5552, §5553 vide *Tirmidhī* §2543-§2544.

[454] *Tirmidhī* §2562.

[455] Imām Ibn Áţāyillāh al-Sakandarī has said: "It is not Allāh táālā who is veiled; rather, the veil is upon our sights." Because if He were veiled, it would mean that the veil is greater than Him, and suggest corporeality. We seek Allāh's refuge from such a belief. Allāh táālā is transcendent from being a body or having properties of bodies – Glory be to Him.

[456] *Muslim* §181, *Tirmidhī* §2564, §2561.

9. HELL

Hell is a terrible place which is the manifestation of the Divine Wrath of Allāh, the Subduer. The Mercy of Allāh and His blessings are infinite – and the farthest a human can imagine is merely a whiff of the comforts and luxuries present in the Hereafter. Similarly, His Anger is dreadful and immense – the worst punishment and pain one can imagine is only a sample of the terrors and torment awaiting as punishment in Hell.

I will mention some of the punishments mentioned in the glorious Qur'ān and the ĥadīth, so that believers may fear and seek Allāh's refuge and refrain from committing sins, whose recompense is punishment in Hell. In the ĥadīth it is said: "When a man seeks refuge from Hell, *Jahannam* [Hell] will itself say: 'O Allāh, my Creator! He seeks refuge from me; give him refuge and deliver him."[457] In the Qur'ān, we frequently come across warnings such as: "Save yourselves from *Jahannam* [Gehenna]" and "Fear Hell fire".[458] Our Master ﷺ would often seek refuge from Hell, to teach us that we should do so often.[459]

The sparks of fire from Gehenna will fly as high as towering castles, as if they were a continuous stream of yellow camels coming incessantly.[460] The fuel of Hell will be humans and stones.[461] The [hotness of the] fire in this world is merely 1/70th of the intensity of the fire of Hell.[462] The person who will receive the least amount of punishment in Hell, will be made to wear shoes of fire and the heat of which will cause his brains to boil, like the boiling of a copper vessel.[463] That person will think that he has been given the harshest punishment even though his would be the lightest. Allāh táālā will ask him: "If the whole earth [and everything in it] were yours, would you give it as ransom to escape this punishment?" That person will say: "Of course!" Allāh táālā will tell him: "I had commanded you to do something easier, before you were born[464] We had only commanded you to *not* commit disbelief [*kufr*],[465] but you did not listen."[466]

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[457] *Musnad Aĥmad* §12170.

[458] ***And fear [Hell] fire which has been prepared for disbelievers***. Sūrah Aāl Ímrān 3:131.

[459] Şaĥīĥ Muslim §133.

[460] ***Indeed it throws sparks [big as] palaces; as if they were yellow camels.*** Sūrah Mursalat, 77;32-33. *Qaṣr* is described as a fortress by Ibn Masúūd; *ṣufr*, lit. yellow, but Qurṭubī has said that it may may mean black.

[461] ***So fear the [Hell] Fire whose fuel are humans and stones; prepared for disbelievers.*** Sūrah Baqarah 2:24.

[462] *Bukhārī* §3265; *Muslim* §2843; *Tirimdhi* §2589; *Muwaṭṭa Mālik* §1872; *Ibn Ĥibbān* §7462; Bayhaqī in *Al-Baáth* §550-551. In another narration: "*The temperature of the fire in this world is 1/100th of that in Hell.*" [*Musnad Aĥmad* §8921]. This is an expression to indicate that the fire in Hell is hotter than the fire on earth. The temperatures of fires on earth can reach up to 5000^0C and scientists say that the centre of the sun may be hotter than 15 Million Celsius. "During the period of peak energy output, a 1-megaton (Mt) nuclear weapon can produce temperatures of about 100 million degrees celsius at its center, about four to five times that which occurs at the center of the Sun." https://www.ncbi.nlm.nih.gov/books/NBK219184.

[463] *Muslim* §211, §212, §213; *Sunan Dārimī* §2890; *Musnad Aĥmad* §2636, §2690, §9576, §9660, §11100, §11739, 18390.

The fire of Hell was kindled for a thousand years until it became red; thereafter, it burned for another thousand years and became white; eventually it turned black. The fire of Hell is now pitch black[467] and does not emit any light.[468] The angel Jibril ؑ informed RasūlAllāh ﷺ with an oath that if Hell were opened as much as the eye of a needle, all the humans on earth would die due to its heat. And he said with an oath: If any of the guards of Hell were to appear in this world, people would die of sheer horror. And he said it with an oath: If one link from the chains in Hell were to be placed on a mountain of this world, they would tremble and shake and become pulverised.[469] The fire of this world seeks the refuge of Allāh, beseeching Him to not return it to Hell (and who does not know the heat of the fire in this world!).[470] Surprisingly, humans do things that will take them to Hell, and do not fear that fire from which even the fire of this world seeks refuge! Only Allāh knows how deep Hell is – it is mentioned in the ĥadīth that if a rock were dropped from its outer edge, it would keep falling and not reach the bottom even after seventy years;[471]

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[464] *Lit.*'When you were still in the loins of Ādam' i.e., long before you were born. This is a pointer towards the covenant Allāh táālā took from the souls before they were born as children of Ādam ؑ: "***Am I not your Lord Sustainer*** [*Rabb*]?" Sūrah Al-Aáráf 7:172.

[465] The wording of Bukhārī: *Do not assign partners with me [shirk], but you refused [to listen] and committed polytheism*. In other narrations: "kufr".

[466] *Bukhārī* §3334, §6538, §6557; *Muslim* §2805; *Musnad Aĥmad* §12312, §12289, §13288.

[467] *Targhīb* §5371 vide *Tirmidhī* §2591; *Ibn Mājah* §4320; Bayhaqī in *Al-Baáth* §555.

[468] Hotter objects emit radiation of shorter wavelengths; very hot objects are beyond the visible and UV bands of the electromagnetic spectrum. "The dominant frequency (or color) range of the emitted radiation shifts to higher frequencies as the temperature of the emitter increases. For example, a red hot object radiates mainly in the long wavelengths (red and orange) of the visible band. If it is heated further, it also begins to emit discernible amounts of green and blue light, and the spread of frequencies in the entire visible range cause it to appear white to the human eye; it is white hot." https://en.wikipedia.org/wiki/Thermal_radiation

[469] *Targhīb* §5394 and §5359 vide Ţabarānī in *Awsaţ* §2583.

[470] In the narration of Anas ibn Mālik: *This fire of yours is a part of the seventy grades of fire in Hell. If it were not quenched twice with water, you would not benefit from it all. And indeed, it [fire of this world] beseeches Allāh to not return it to Hell. Targhīb* §5362 citing from *Ibn Mājah* §4318, Ĥākim in *Mustadrak* §8814.

[471] *Muslim* §2967 and §2844; *Tirmidhī* §2575; *Bazzar* §3494, *Abū Yaálā* §7243; *Ibn Ĥibbān* §7468.

but a ball of lead, the size of a human head, cast from the sky, will reach the earth by nightfall, even though it is at a distance of 500 years;[472] and then there are many levels, ravines and gorges in Hell.[473] Some ravines are so terrifying that Hell itself seeks refuge from them more than seventy times every day.[474] This is the ghastliness of the place – would this not be terrifying enough even if there was no punishment therein? Yet, disbelievers will be punished in various ways in such a horrendous pit.

The angels of Hell will pound the dwellers of Hell with steel maces, so heavy that if one such mace were to be placed on the earth, all the men and jinn would not be able to lift it.[475] There are scorpions and snakes in it as thick as the necks of bactrian camels,[476] whose bite will cause pain and burning for a thousand years.[477] Water, boiling hot and viscous like oil (left over after frying) will be given as drink [to those in Hell] – it will be so hot, that when it comes near one's face, the skin of the face will melt and drip from it.[478] Boiling hot water will be poured upon their heads.[479] The pus from the festering wounds of other inhabitants of Hell will be given to them to drink;[480] [pieces from] a thorny bush[481] will be given to them to eat. If a drop from this tree [*Zaqqūm*] were to fall on earth, its stench and toxicity would destroy the living of the people on earth;[482] its thorns will choke those who eat it.[483] They will ask for water to push it down their throats and they will be served boiling water; when it comes near their faces, the skin of their faces will melt[484] and drop to the ground, [they will still drink it] and it will rend their intestines to pieces[485] which will flow like a soup out of their bodies towards their feet.[486] The thirst will force them to drink such water – and they will rush to drink it as a thirsty camel would drink water.[487] The inhabitants of Hell will discuss among themselves and decide to call upon Mālik, the chief of the guards of Hell. "O Mālik! Ask your Lord to annihilate us."[488] After a thousand years,[489] Mālik will say: "Why do you complain to me? Tell this to Him, whom you have disobeyed." The people of Hell will call upon Allāh, invoking Him by His Divine Names of Mercy for a thousand years, and will not get any reply. He will then say: "Begone! Do not speak to me. Stay in Hell."[490] It is at this moment that the disbelievers will lose all hope[491] and will shriek and wail, making noises like that of a donkey's braying.[492] In the beginning, there will be tears and after that, they will cry tears of blood. Their weeping will cause big holes in their throats – the tears of blood and pus will be so much as if they were rivers in which ships can float.[493]

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[472] *Tirmidhī* §2588.

[473] *Targhīb* §5383 citing from Ibn Abī'd Dunyā and Bukhārī in his *Tārīkh* 8/124.

[474] *Targhīb* §5379 vide Bayhaqī in *Al-Baáth* 530. In this ĥadīth it is said that this place is prepared for scholars who are insincere and are show-offs [*qurrā'a al-murā'yīn*]. In another ĥadīth narrated by Ibn Ábbās رضي الله عنهما: *Indeed there is a valley in Hell, from which Hell itself seeks the refuge of Allāh 400 times a day, and which Allāh has prepared for the ostentatious and hypocrites among the followers of Muĥammad ﷺ. Targhīb* §5381.

[475] *Targhīb* §5393 vide *Musnad Aĥmad* §11233; *Mustadrak* §8834.

[476] *Targhīb* §5397 vide *Musnad Aĥmad* §17712; the wording of the ĥadīth is: "*Indeed in the Hell are snakes [or pythons] as thick as the necks of bactrian camels and when one of them bites, the intense pain will last for seventy autumns...*" Also in *Ibn Ĥibbān* §7471 and *Mustadrak* §8815.

[477] The author has not cited this as a ĥadīth; it is as a hyperbole to mean, 'the pain will last for a long time'.

[478] *Targhīb* §5400; *Aĥmad* 11672§; *Tirmidhī* §2581, §2584, §3322; *Ibn Ĥibbān* §7473; *Mustadrak* §3907.

[479] ***Poured upon their heads will be boiling hot water.*** Sūrah Ĥajj 22:19. *Targhīb* §5401; *Tirmidhī* §2582; Bayhaqī in *Al-Baáth* §579.

[480] ***And he will be given purulent water to drink***. Sūrah Ibrāhīm 14:16. *Targhīb* §5402; *Tirmidhī* §2583; *Mustadrak* §3397.

[481] ***Indeed the tree of Zaqqūm; food for the sinful [disbeliever]***. Sūrah Dukhān 44:43-44. 'sinful' in the verse refers to disbelievers; some exegetes have said that it refers to Abū Jahl. *Zaqqūm* is a tree with small leaves and is extremely bitter [similar to cactus].

[482] *Tirmidhī* §2585. Ibn Abī Shaybah has reported from Ibn Ábbās رضي الله عنهما: If a drop from the tree of Zaqqum were to fall on earth, it would ruin the lives of people on earth [*Al-Durr al-Manthūr* 36:72].

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[483] ***And food that chokes and painful torment.*** Sūrah Muzzamil 73:13. Ibn Ábbās has said that it is food that gets stuck in the throat, neither goes down nor comes out. [*Tafsīr Ibn Kathir*, *Tafsīr Ṭabarī*].

[484] ***And if they ask for water, they will be given water like molten metal that will scald faces; miserable is the drink and wretched is their dwelling***. Sūrah al-Kahf, 18:29. Ibn Ábbās has said: "muhl" means boiling water which is viscous like oil; Mujahid says it is vomit and blood; Đaĥĥāk says that it is black and boiling water; Abū Úbaydah says it is molten metal. [*Tafsīr Nasafī* and *Tafsīr Qurtubi*]. *Tirmidhī* §2586.

[485] ***And they will be given boiling water to drink which will rend their intestines***. Sūrah Qitāl 47:15. *Targhīb* §5402, *Tirmidhī* §2583.

[486] *Targhīb* §5401, *Tirmidhī* §2582, Bayhaqī in *Al-Baáth* §579.

[487] ***And they will drink as thirsty camels drink***. Sūrah al-Wāqiáh 56:55.

[488] ***And they will call out: O Mālik tell your Lord Almighty to annihilate us. He will say: You will indeed remain.*** Sūrah Zukhruf 43:77.

[489] Aámash has said that Mālik will reply to their cries after a thousand years, in the ĥadīth of *Tirmidhī* §2586. However, in another ĥadīth in *Targhīb* §5433, citing from Ṭabarānī and *Mustadrak*, it will be after 40 years.

[490] ***He will say: Stay despised in Hell and do not speak to Me.*** Sūrah al-Mu'minūn 23:108. *Targhīb* §5433; *Tirmidhī* §2586.

[491] *Targhīb* §5433; *Tirmidhī* §2586.

[492] ***As for those who are wretched, so they will be in Hell and they will shout and scream violently as a donkey brays***. Sūrah Hūd 11:106. *Zafīr* is said to be the braying of a donkey in a low voice and *shahīq* is the violent braying of a donkey [*Tafsīr Qurṭubī*].

[493] *Targhīb* §5434, §5435. *Ibn Mājah* §4324, *Abū Yaálā* §4134, *Mustadrak* §8852.

The faces of the people of Hell will be so horrifying and revolting that if such a face were seen in this world, the people on earth would die due to its stench and ugliness.[494] Their bodies will be enlarged such that the distance between each shoulder would be a distance of three days.[495] Each molar will be as huge as the Uĥud mountain. The thickness of their skin will be 42 cubits.[496] Their tongues will be as long as 3 miles and will be dangling out of their mouths for a couple of more miles;[497] others will trample upon it.[498] Their seats will be as huge as the distance between Makkah and Madīnah.[499] Their mouths will be gaping – the upper lip will be stretched up to the middle of their faces and the lower lip will be dangling until their navels.[500] These descriptions imply that the faces and bodies of the people in Hellfire will not be like those of humans – moreover, the human form is the best form of creation,[501] which is beloved to Allāh táālā as it resembles the form of His Beloved Messenger ﷺ.

The form of the dwellers of Hell will be (despicable) as described earlier. Eventually, the disbelievers will be locked in boxes of fire that can accommodate their bodies, a fire lit inside those boxes and a lock of fire placed upon it. This box will be placed in another box and another fire burning between these boxes, and yet another lock of fire placed on the second box. Similarly, the second box will be placed in a third box and a lock of fire placed upon it. Every disbeliever will think that he or she must be the only person who has remained in Hell.[502] This is an additional torment apart from the physical punishment which will be everlasting and never ending.

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[494] *Targhīb* §5409.

[495] *Bukhārī* §6551, *Muslim* §2852; *Targhīb* §5410.

[496] *Dhirāá (Hāshimi)* = Cubit = 61.2 cms. [Zuhaylī, *Fiqh al-Islāmī wa Adillatuh*, 1/74].

[497] *Targhīb* §5412, *Tirmidhī* §2580; ***Kos*** is an ancient Indian unit of length which was approximately 3000 metres. In the ĥadīth, the Arabic word used to describe this is ***Farsakh*** = 3 miles which is approximately 5.5 kilometers. It is similar to (or drawn from) ***Parasang*** in Persian, a historical Iranian unit, about 3 to 3.5 miles (i.e. 4.8 to 5.6 km).

[498] *Muslim* §2851, *Tirmidhī* §2577-78, *Ibn Ĥibbān* §7486.

[499] *Tirmidhī* §2577; in another narration *Targhīb* §5415 citing from Aĥmad §11232, and *Mustadrak* §8832: "*The seat of a kāfir in Hell will be the distance of three days..*"

[500] *Targhīb* §5418 vide *Musnad Aĥmad* §11836, *Tirmidhī* §3176, *Mustadrak* §3030. This ĥadīth is the explanation of the verse: ***And they will be scowling therein***. Sūrah al-Mu'minūn 23:104.

[501] ***Certainly, We have created man in the best form***. Sūrah al-Ţīn 95:4.

[502] *Targhīb* §5431; Bayhaqī in *Al-Baáth* §592.

After the last man[503] to be allowed into Paradise will have entered it, and only those who are to stay in there forever will have remained, ‘death’ will be brought in the form of a ram and stationed between Paradise and Hell and an announcer will call the dwellers of Paradise, who will peek out in trepidation, fearing that they may be ordered to leave. The announcer will call the dwellers of Hell, who will come to peek in expectation, eagerly hoping that their punishment would end, and they will be asked: “Do you recognise this?” Everyone will reply: “Yes! This is Death.”

The ram (i.e. Death) will be slaughtered and the announcer will say:

“O dwellers of Paradise! You will live in there for ever and you will never die. O dwellers of Hell! You will live in there for ever and there will not be any death.”[504]

At this moment, the dwellers of Paradise will rejoice as their happiness will be doubled and the dwellers of Hell will be in double the agony.[505]

نسأل الله العفو والعافية في الدين والدنيا والآخرة

We beseech Allāh to forgive us and grant us safety in our religious affairs, and in this world and in the Hereafter.

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[503] Including those who will be in Hell for a period, and removed upon the intercession of our Master ﷺ.

[504] *Bukhārī* §4730, §6544; *Muslim* §2849, §2850 *Tirmidhī* §2558, §3156, *Musnad Imām Aĥmad* §5993, §6022, §6138, §9449, §11066.

[505] *Bukhārī* §6548.

10. ABOUT FAITH AND DISBELIEF

Īymān or faith means that one should accept and attest to every single thing deemed as a ‘necessary precept of religion’ [*đarūrī*] and should do so sincerely and wholeheartedly. Rejecting or denying a single thing deemed a ‘necessary precept of religion’ [*đarūrī*] is disbelief [***kufr***], even if a person accepts and affirms the validity of all other *đarūrī* precepts.

A ***đarūrī*** precept – or a necessary tenet of religion – is that which is known by everyone, commoner and the learned alike, such as: Allāh is One, there is no partner unto Him [*tawĥīd*], Prophets and their prophethood, Paradise, Hell, the Great Assembly [*ĥashr*], Resurrection [*nashr*], etc. For example, the belief that our Master, the Prophet Muĥammad ﷺ is the last of all Prophets [*khātam al-nabiyyīn*] and there cannot be another prophet after him [is a *đarūrī* precept].

When we say a ‘commoner’ or the ‘laity’ [*áwām*], we refer to those people who are not scholars per se, but have remained in the company of scholars and are acquainted with religious knowledge and are interested in learning it.

The term ‘commoner’ does not refer to the illiterate folk in remote villages or savages who dwell in the forests and mountains, who cannot even pronounce the formula of faith [*kalimah*] properly. The knowledge of such people is not a yardstick to consider something as a *đarūrī* precept. If they do not know about a certain *đarūrī* thing, it does not cease to be *đarūrī* merely because of the ignorance of such people. However, it is necessary that they should not deny any *đarūrī* precept, and they should have a firm belief that everything in Islām is valid and is the truth [*ĥaqq*]. At the least, it is necessary for one to have an overall belief that Islām is true and that they should attest to all the *đarūrī* precepts of Islām [in general; even if they are not aware of the specifics].

ARTICLES RELATED TO FAITH AND DISBELIEF

A116. Faith means attestation[506] [to Islām and its articles of faith]. Deeds [or actions] are actually not a part of faith.[507] As for affirmation [i.e., publicly declaring one's belief] it is explained thus:

- ▶ If the person attested to the truth of Islām, but did not get an opportunity to declare his belief, [and he died soon after before declaration]; such a person will be deemed a believer near Allāh[508]
- ▶ However, if the person had the opportunity to declare his belief, and when asked about his belief he did not confirm it, he will be deemed a kāfir.
- ▶ And if the person was not asked about it (so he did not declare his belief), in such a case, he will be deemed a disbeliever [*kāfir*] in all dealings with him; for example: his funeral prayer will not be held, nor will he be buried in a Muslim graveyard. But he may be a believer near Allāh, so long as he has not said or done anything against Islām.[509]

A117. For one to be a Muslim, it is also necessary that he/she should not deny or reject any necessary precept of faith [*đarūrī* precept]. Even if he attests to everything else, even if he says that he had only denied outwardly [by his tongue] and he did not have this in his heart;[510] in all such cases the person will be ruled an apostate. This is because no Muslim will utter a word deemed disbelief without any valid excuse (such as in duress) – such an abominable thing will be said only by a person who does not value faith and deems it worthless, so he rejects it upon his whim. After all, 'faith' means such an attestation in which there remains no scope for disagreement or opposition (i.e. in matters classed 'necessary precepts').[511]

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[506] *Taşdīq*: attesting to the truth of Islām in one's heart.

[507] Some scholars such as Imām Shāfiýī are reported to have said: "Faith is affirmation and action.."

[508] Even if he/she is not considered as a Muslim from a worldly perspective – such as a Muslim funeral, or burial in a Muslim cemetry, or rulings related to inheritance etc.

[509] When he has declared his belief, he should not say or do something contrary to Islām such as bowing in front of idols or hailing false gods.

[510] One who utters any word that is deemed disbelief in jest or carelessly, he will be ruled an apostate – even if he does not believe in it – because of his slighting religion [*istikhfāf*], which is similar to committing disbelief in obduracy. [*Al-Durr al-Mukhtār*]. See ***Appendix D*** for examples of words and actions that incur ruling of apostasy.

[511] One who utters a word of kufr, irrespective of intention, will absolutely, certainly, and by common agreement [*ijmāá*] ruled an apostate. [*Fatāwā Riđawīyyah* 14/600].

Legal Rulings

1. If a Muslim is forced to utter words of disbelief – if he is threatened that he will be killed or a limb of his severed, and if those who are threatening him are indeed in a position to carry out such a threat, then the person is permitted to comply with the demands of his assailants and save his limb or life, provided the person’s faith in his heart is unwavering. This is a concessionary (*rukhṣah*) ruling, and the superior choice would be to refuse uttering such words, even if one gets killed.[512]

2. Actions by one’s limbs are not included in faith;[513] however, some actions which explicitly contradict faith will cause one to go beyond the pale of Islām. For example:

    - prostrating to an idol or to the sun or to the moon
    - murdering a Prophet [of Allāh][514]
    - disrespecting or insulting a Prophet [of Allāh][515]
    - or [disrespecting] the copy of the Qur’ān
    - or [disrespecting] the Kábah
    - or denigrating an established sunnah[516]

    All the above actions tantamount to kufr.[517]

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[512] See ***Endnote 22*** for a ruling on uttering kufr in duress.

[513] Prayer, fasting and other good deeds are not a part of faith per se. Thus if a person does not do these good deeds or commits bad deeds such as murder, fornication, drinking wine, lying, cheating etc. does not become a disbeliever. This is the meaning of “deeds are not a part of faith” – forsaking obligatory deeds or committing bad deeds are all sins, but they do not cause one to be ejected from faith. Such people are indeed sinners, but nevertheless continue to be believers as long as they believe these to be sins.

[514] This was a possible scenario prior to the coming of our Prophet ﷺ.

[515] In our times, people in the west speak lightly of Prophets such as Mūsā ؑ and Ýīsā ؑ, and others – even joke about them. Muslims should refrain from joining disbelievers or circulating such jokes.

[516] An action known to be a sunnah by common knowledge; therefore, the author has specified it as an “established sunnah.” If one denigrates sunnah that are not well-known, or if there is no compelling proof of their being a sunnah, he will be exempt from the ruling of apostasy. Regardless, if one has said something disrespectful about an action and he is notified that it is a sunnah, one should immediately refrain from making further comments, unless one knows with certainty that it is not the case.

[517] That is, a person who does any of the above actions becomes a disbeliever. A list of common examples of actions or words that incur a ruling of excommunication (*takfīr*) can be found in my book, *The Killer Mistake*, extracted from *Al-Ashbāh wa’n Nażā’ir* and its commentary *Ghamz al-Úyūn*. See ***Appendix C: On Things That Make One a Kafir***.

Some actions are distinctive markers of disbelief [*kufr*] such as: tying a *zunnār*,[518] keeping a tuft of hair on the head,[519] smearing vermillion on the forehead,[520] etc. Jurists have ruled that the person committing such an act becomes a disbeliever. When such actions necessitate *kufr*, it is obligatory for the person committing such actions to renew their faith and to renew their *nikāĥ*[521] if he/she were a married person.

A118. Some things are proven to be absolutely permissible or absolutely forbidden by the Scripture (*naşş qaţýī*). It is kufr to consider such permissible (*ĥalāl*) things as forbidden (*ĥarām*)[522] and to consider things which are explicitly forbidden in the Scripture as permissible,[523] when it is a necessary aspect (*đarūrī*) of religion[524] or when the person denying or rejecting it has the knowledge that such a thing falls under absolute rulings (*ĥukm qaţýī*).[525]

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[518] *Zunnār*: girdle or a belt, which was worn by Magians, Christians or Jews. Similar is the 'sacred thread' or *janeu* worn by 'upper' caste Hindus. There is nothing sacred about the thread, nor do we consider Brahmins any better than Shudrās – they are all disbelievers. I must add that we do not recognise the concept of the exploitative caste system, and unreservedly condemn the discrimination and oppression of fellow human beings. Muslims believe that all humans – in that attribute of being human – are equal. However, humans are given a choice to accept or reject the Divine Message. It is on this basis we term those who accept as 'believers' (*Muslim/mu'min*) and those who reject as 'disbelievers' (*kāfir*). This should not be equated with the deplorable 'caste-system' or the 'varna' system of Hindus or with the racial discrimination in the West. As a Christian liturgical vestment, the girdle is a long, rope-like cord tied around the waist over the alb or cassock. Jews also wear a black cloth called a *garet* around their waist.

[519] Brahmin boys and men keep a tuft of hair on the top of their head as a mark of their religious identity, this is known as *chuttia* (short braid) in Hindi.

[520] *Qashqah* is a mark on the forehead by ash, vermillion or sandalwood paste worn by Hindus, which is also known as *tilaka* or *tika*. The mark on women's forehead is round and known as *bindi*, which is nowadays considered as a fashion accessory and is worn by some Muslim girls who contest that it has nothing to do with religion. Alahazrat writes [See *Fatāwā ar-Riđawiyyah*, 14/393]:

> Qashqah is certainly a symbol and marker of disbelief, similar to the *zunnār*. Rather, it is worse than it, because the *zunnār* is an accessory that is separate from the body and usually worn below the clothes and is hidden from sight. Whereas, this mark is made on the body, and that too upon the face, specifically on the forehead which is visible at all times and screams in clear letters from a distance: "*this is a disbeliever*".

[521] If a person incurs the ruling of kufr – regardless of having committed the act deliberately or in ignorance, the person has to renew their faith and marriage.

[522] It is explicitly permitted to catch fish and eat it in the state of iĥrām, while it is forbidden to hunt animals on the land whilst in the state of iĥrām.

[523] For example, consuming the flesh of carrion (animal that has either died on its own or is not slaughtered according to Islamic law), flowing blood (even of Islamically slaughtered animals), flesh of a pig; wine and gambling; usury or taking interest, are all explicitly forbidden in the Qur'ān. If someone says that these things are permissible, he/she becomes a kāfir.

[524] The belief that wine is ĥarām, or ribā (usury) is ĥarām, adultery and fornication are ĥarām, consuming the flesh of a swine or carrion is ĥarām. These are *đarūrī* precepts.

◆

Legal Rulings

1. It is not permissible to imitate (*taqlīd*)[526] anyone in matters of core beliefs or the fundamentals (*uşūl e áqāýid*). Rather, one should have a firm conviction and unflinching belief in the doctrine of Islām, regardless of how that conviction and belief was obtained. It is not necessary for one to obtain the knowledge of the proofs (*ílm e istidlālī*) for those beliefs.[527] However, it is permissible to follow the opinion of others (*taqlīd*) in secondary matters of belief and it is on this basis that the Ahl al-Sunnah is grouped in two schools:

   - ***Māturīdīs***: the followers of Álam al-Hudā Imām Abū Manşūr Māturīdī[528] and
   - ***Ashárīs***: the followers of Imām Abu'l Ĥasan al-Ashárī.[529]

   Both groups are on the right path (*ĥaqq*) and the differences are in secondary matters and are only superficial. These differences are similar to the differences between Ĥanafīs and Shāfiýīs in fiqh – both are valid and are based on the truth. It is impermissible for either of them to consider the other as astray or deem each other as corrupt or sinful [*tađlīl, tafsīq*].[530]

   Faith does not increase or decrease literally – because an increase or decrease occurs in things that can be quantified, such as things that have a length, breadth and thickness or things that can be counted, but faith means attestation (*taşdīq*) and attestation is a state; that is, a state of submission and acceptance (*ĥālat e idhāániyyah*). The 'increase of faith,’ mentioned in some verses of the Qur’ān[531] refer to ‘things that ought to be believed in [*mu’man bihi*] and things that ought to be attested [*muşaddaq bihi*]’ – there was no fixed upper limit for such things during the period of revelation of the Qur’ān; commands were still being revealed, and it was imperative to believe in the new commands [and continued until the Revelation was completed]; not that faith would itself increase or decrease [in quantity]. However, faith can be described as being strong or weak as these are the characteristics of the state, the condition of that attribute. The faith of Abū Bakr al-Şiddīq ﵁ alone is stronger than that of the ‘faiths’ of everyone else in this *ummah* put together.[532]

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[525] In some cases, such as a person who converts to Islām in a place where there are few Muslims, and that person has not yet learned that wine is forbidden, he will be given the benefit of doubt – given his circumstance. This does not mean that people who remain ignorant about their religion can also avail of this concession. It is obligatory for every Muslim to learn about the necessary precepts (*đarūrī* precepts).

[526] *Taqlīd*: to follow someone's opinion without questioning and accepting their opinion without proof.

[527] It is enough for a person to know about the beliefs mentioned in this book and profess faith; it is not necessary for him or her to study the proofs for these beliefs, though it is praiseworthy to learn the proofs.

[528] Imām Abū Manşūr al-Māturīdī [233-333 AH]. See *Appendix F: Brief Biographies.*

[529] Imām Abū'l Ĥasan al-Ashárī [260-330 AH]. See *Appendix F: Brief Biographies.*

[530] Imām Tājuddīn Subkī has said that the differences between Ashárīs and Māturīdīs is in no more than thirteen issues. See ***Endnote 23*** for the translation of Subkī's statement.

* * *

A119. There is no middle-ground between faith and disbelief.[533] A person is either a Muslim or a kāfir – there cannot be a third category or an intermediate state, whereby one is neither a Muslim, nor a disbeliever.[534]

Legal Precept: Hypocrisy [*nifāq*], when one claims to be a Muslim but rejects Islām in his/her heart - this is also a form of pure disbelief.[535] The lowest level of Hell is reserved for such hypocrites.[536] There were some people in RasūlAllāh’s ﷺ time who are well-known to be hypocrites, because the disbelief hidden [in their hearts] was exposed by the Qur’ān.[537] The Prophet ﷺ could identify those hypocrites and singled them out by their names; this was on account of the vast knowledge bestowed upon him by Allāh.[538] It is not possible for us in this day and age[539] to describe any individual as a hypocrite

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[531] The “increase in faith,” according to scholars who said that ‘actions are part of faith’ deemed an additional action as an ‘increase’ faith; however, as explained above, it is the increase in conviction as explained in tafsīr of Qurţubī, Nasafī, Abu's Súūd and others. See ***Endnote 24***.

[532] Narrated by Huzayl ibn Shuraĥbīl: Úmar ibn al-Khaţţāb said: If the faith of Abū Bakr is weighed against the faith of all others (i.e. excluding Prophets) it would outweigh theirs. [*Shuáb al-Īymān*, §36]

[533] In the Qur’ān: “***They wish to strike a path in the middle..***” See ***Endnote 25*** for the commentary of the verse.

[534] [*Sadrush Sharīáh*:] However, it is possible that we may refrain from ***describing*** someone either as a Muslim or as a kāfir, due to lack of clear evidence for their belief (or disbelief) such as the case of the abominable Yazīd and Ismāýīl Dihlawī.

[535] *Tafsīr Nasafī* under 2:8 (Baqarah): The third category is of hypocrites who bear faith outwardly, but have no faith in their hearts. These are the worst of all disbelievers, because they have combined mockery [of Islām] and deception along with their disbelief.

[536] ***Indeed hypocrites are in the lowest level in Hell...*** Sūrah Nisā’a, 4:145. See ***Endnote 26***.

[537] ***And those around you from the bedouins are hypocrites...***Tawbah 9:101. See ***Endnote 27***.

[538] Ţabarānī in *Awsaţ*, Ţabarī and Ibn Abī Ĥātim in their tafsīrs; vide *Durr al-Manthūr* under the same āyah of Sūrah Tawbah, 9:101.

[539] That is any time after the passing of the Prophet ﷺ due to ceasing of the *waĥy*.

[*munafiq*] with certainty.[540] Anyone who claims to be a Muslim outwardly will be accepted as a Muslim – unless he contradicts faith by any of his words or actions. However one of the branches of hypocrisy can be found in our time, in that many heretics claim to be Muslims but when they are evaluated, they are found to hold beliefs that contradict necessary precepts of Islām.

A120. Polytheism [*shirk*] means to consider someone other than Allāh to be *wajibu'l wujūd* [necessary to exist] and worthy of being worshipped – that is to consider someone to be a 'partner' [or having a share] in godhood [*ulūhiyyah*]. This is the worst kind of disbelief. Anything other than such a belief,[541] irrespective of how abominable it may be – is not *shirk*. The pristine sharīáh has therefore prescribed the rulings related to disbelievers who are [known as] People of the Book[542] [*ahl e kitāb*] separate from the rulings related to disbelievers who are polytheists.[543] The animal slaughtered by a Jew or a Christian is permissible to eat;[544] but the animal slaughtered by a polytheist is unclean meat (impermissible to eat). One can marry a woman of the Jewish or Christian faith,[545] but it is impermissible to marry a polytheist woman. According to Imām Shāfiýī, *jizyah* can be taken from a *kitābī,* but is not accepted from a polytheist.

Sometimes the term shirk is used for disbelief in general; such as the Qur'ānic verse: ***Allāh will not forgive polytheism*** [*shirk*].[546] Here, it actually means disbelief [*kufr*] – no disbeliever will be forgiven. However, Allāh will forgive any other sin (irrespective of how enormous) for whomosover He Wills.[547]

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[540] We do not have the knowledge of what is in people's hearts; the Prophet ﷺ was able to see the sincerity [or lack of it] in the hearts of men, as Allāh táālā had given him this knowledge. In the ĥadīth of *Bukhārī* §741, "***By Allāh your bowing down and your sincerity is not hidden from me..***"

[541] That is, the belief that someone or something is a 'partner' alongside Allāh táālā in being God or is worthy of being worshipped.

[542] Jews and Christians; known as *ahl-e-kitāb* or *kitābī*.

[543] Such as Hindus, Buddhists, Jains, Sikhs, atheists or any other disbeliever who is not a practicing Jew or a practicing Christian.

[544] Only if they are practicing Jews and Christians, and only if they slaughter the animal properly and only if they do not name anyone other than Allāh at the time of slaughtering the animal.

[545] This is applicable only if they are practising Jews and Christians; in our age many of those termed Christians or Jews are actually atheists. It is impermissible to marry such women.

[546] ***Indeed, Allāh will never forgive that partners are associated with him; but He will forgive anything other than that for whomseover He pleases...*** Sūrah al-Nisā'a, 4:48.

[547] The same āyah above. That is for whoever among believers.

A121. Those who have committed enormities [*kabīrah*][548] will remain Muslims and will eventually enter Jannah. This will happen for any of the following reasons:

- Allāh táālā forgives that person (committing a major sin) by His Infinite Grace
- The Prophet ﷺ will intercede for him and ask for him to be pardoned.
- The person will spend time in Hell as punishment and will be taken out after having served his sentence and thereafter, allowed into Paradise. Once he enters Paradise, he will never be removed.

Legal Precept: One becomes a disbeliever if he prays for the forgiveness of a disbeliever, or describes a dead apostate as a 'person who has gone into the Mercy of Allāh' or 'one whom Allāh has forgiven'[549] or describes the dead kāfir as *Baykunth-Bashi.*[550]

A122. It is a necessary precept of religion [*đarūrīyāt*] that a Muslim should be deemed as a Muslim and a disbeliever should be deemed as a disbeliever. However, it is true that we cannot say with certainty about an individual that he has indeed died upon faith or disbelief – until we have *sharaýī* proof[551] for his status at the very end [*khātimah*].

This does not mean that we should be hesitant about someone who commits absolute kufr. In fact, it is kufr to doubt in the disbelief of someone who is certainly a kāfir.[552]

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[548] *Kabīrah*, pl. *kabā'ir*. These are **enormities** or **major sins** or the **deadly sins**. In the ĥadīth, RasūlAllāh said: "Beware of the seven deadly sins". The Companions asked: "Which are those?" He replied: "Committing *shirk* [associating partners alongside Allāh táālā], sorcery, murder, partaking of usury [interest], usurping the property of an orphan, fleeing from the battlefield (in a holy war), accusing a chaste Muslim woman of adultery." [narrated by Abū Hurayrah; *Bukhārī* §2766, *Muslim* §6857].

[549] *Marĥūm, maghfūr.*

[550] Lit. The dweller of *Baikunth* or *Vaikuntha,* which according to Hindu mythology is the abode of Vishnu, whom Hindus worship as a god. Obviously, saying so would tantamount to accepting this mythical and imaginary being as real and that too as a god [which is clear *shirk*] and professing that the dead polytheists will be rewarded after their death. Hence it is *kufr* to say so as a wish or prayer; however, it is not kufr to say the same in a sarcastic manner or in the context of describing the belief of Hindus.

[551] The knowledge of this matter is known only to Allāh taala and by His informing, the Messengers of Allāh know about them. Thus, those who are described as kafirs by RasūlAllāh ﷺ are certainly kafirs, such as Abū Lahab, Abū Jahl, Ábdullāh ibn Ubayy etc. All others are deemed kāfir due to what is apparent, and hence we deal with them as kafirs. Their state at the time of their death is known only to Allāh, and it is not our business to quibble about it. Thus, we cannot say with utmost certainty that Gandhi or Stalin or Hitler have indeed died on kufr; but as they were kafirs in this life, it is most likely that they died as kafirs and we deem them as kafirs. However, it is not permissible to abstain from terming them kāfir or dealing with them as kafirs – because we are obliged to act upon the outward. Allāh táālā knows best.

[552] Those who worship idols [or anyone/anything other than Allāh], or reject the sharīáh of our Master ﷺ, or consider Mirzā of Qadiyan as a prophet, are all undoubtedly kafirs.

IMPORTANT NOTE

It is said in a ĥadīth:

> “My followers will diverge into 73 sects; all of them will be in Fire except for one.” The Companions asked: “Who are they [i.e. the saved sect] O Messenger of Allāh?” He replied: “That which is upon my tradition and that of my Companions.” [553]

In another narration:

> “They are the congregation [*jamāáh*][554]

That is, the biggest group of Muslims, also known as *Al-Sawād al-Aáżam*. He ﷺ has also said (in another narration): those who depart from this group will have departed towards Hell.[555] Therefore the name of the saved sect [*firqah al-nājiyyah*] is ***Ahl al-Sunnah wa'l Jamāáh***. Many heretical sects [from the 72] came into existence and then disappeared.[556] There is no need to mention those sects which are not found in the subcontinent.[557] Those sects do not exist here, nor are we faced with their mischief, hence there is no need to mention them. However, we will mention some sects found in this part of the world[558] so that our [Sunni] brothers among non-scholars may not be deceived by them [and socialise with them], because of the warning in the ĥadīth:

> Stay away from them and keep them away from you, so they do not misguide you or seduce you [towards their heresy].[559]

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[553] *Ĥadīth al-iftirāq*; the ĥadīth prophesising divisions in the nation. *Abu Dāwūd* §4596; *Musnad Aĥmad* §12208, §8396; *Tirmidhī* §2640; *Ibn Mājah* §3991, *Dārimī* §2560; In the narration of *Tirmidhī* §2641: ‘*Those who are upon my tradition and that of my companions*”.

[554] *Ibn Mājah* §3992, §3992; *Abū Dāwūd* §4597; *Aĥmad* §12479;

[555] *Tirmidhī* §2167.

[556] Earlier scholars have mentioned those sects in their books, or compiled dedicated works on heretical sects and their beliefs. Well known books on heresiology are: *Maqālāt al-Islāmiyyīn* by Imām Abu'l Ĥasan al-Ashárī [d. 330 AH]. *Al-Farq Bayn al-Firaq* by Ábdu'l Qāhir Jurjāni [d.429 AH], which has been translated in English in 1920 by the orientalist Kate Chambers Seelye, titled *Moslem Schisms and Sects*. *Al-Milal wa'n Niĥal* by Ábdu'l Karīm Shahrastani [d. 548 AH]. Another famous work in this genre is by Ibn Ĥazm Álī [d. 456 AH] *Al-Fişal fi'l Milali wa'n Niĥal*, but Ibn Ĥazm was himself a heretic and a sworn enemy of the Ashárīs, against whom he filled his book with lies and slander; non-specialists are warned against this book.

[557] The author says: “in India,” and this was said in 1920 before the partition and before the existence of today's Pakistan and Bangladesh. I have translated it as ‘subcontinent' to include this demographic as well.

[558] Lit. “in Hindostan” – i.e., the subcontinent or undivided India of the author's time, including today's India, Pakistan, Bangladesh – and other neighbouring countries such as Sri Lanka, Burma, Nepal and Afghanistan.

[559] *Muslim* §7, in the preface of his Şaĥīĥ collection.

11. HERETICAL SECT: QĀDIYĀNI

The Qādiyānīs are followers of Mirzā Ghulām Aĥmad Qādiyānī.[560]

Mirzā claimed that he was a prophet [of Allah]. He also insulted the noble Prophets of Allāh by spewing profanities and hurling vile abuses at them, especially upon Sayyidunā Ýīsā ؑ – The Spirit from Allāh [*rūĥ-Allāh*] and the Word of Allāh [*kalimatullāh*] and his virtuous, chaste and honourable mother: the *Șiddīqah*, Lady Mary. He has insulted them with such invectives that a Muslim's heart would tremble at the mere mention of those words; however, the need of the age compels us to present a sample of his abusive language to warn people about him. Mirzā's claim of being a prophet was itself enough for him to be declared an apostate and destined for punishment in Hell forever, but he also rejected the verses of the Qur'ān by refusing to believe that our Master Muĥammad ﷺ is the Seal of Prophets (*khātam al-nabiyyīn*). He went even further and belied Prophets ؑ and insulted them (*takdhīb, tawhīn*) and committed hundreds[561] of blasphemies and brought damnation upon his own head, as belying any of the Prophets ؑ is a discrete *kufr* (disbelief), even if he bears belief in all others and accepts other necessary aspects of religion (*đarūrīyāt*). Disbelieving a single Prophet of Allāh is equivalent to belying them all, as Allāh ﷻ has said:

كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ

The people of Nūĥ belied the Messengers.[562]

Mirzā also claimed to be superior than a Prophet of Allāh ؑ, which leaves no doubt in a Muslim's mind that Mirzā and his followers are indeed disbelievers (kāfir).[563] If someone does not consider Mirzā or his followers to be kāfir, ***even after*** being informed of his blasphemies, or has doubt in their disbelief, will himself become a kāfir.[564]

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[560] See *Appendix F: Biographies.*

[561] The Urdu idiom used is ***șad-hā***, literally, '*hundreds of* and it means 'numerous blasphemies'. In fact, the blasphemies in Mirzā's works, may even run into thousands.

[562] Sūrah al-Shuárā, 26:105.

[563] The Rāfiđīs also claim that the Imāms of Ahl al-Bayt are superior to Prophets. This is patent kufr. Unfortunately, shīáh inclined opportunists claiming to be Sunni scholars, are trying to push the envelope by trying to ignore this and normalise this *kufr*. We seek Allāh's refuge.

[564] Among the fundamental precepts and necessary aspects of religion is that one should respect all the Prophets. Insulting any Prophet is blasphemy, and the person committing blasphemy is an apostate. Anyone

BLASPHEMOUS SAYINGS OF MIRZĀ

On page 533 of *Izālah e Awhām*, he has said:

> God Most High has named this humble person as both a ‘follower’ [*ummatī*] and a ‘prophet’ [*nabiy*] in *Barāhīn e Aĥmadiyyah*.[565]

In *Anjām e Aātham*, page 52, he has said:

> O Aĥmad! Your name will be completed before My name is completed.[566]

On page 55 of the same book he has said:

> Glad tidings to you my Aĥmad! You are my objective [*murād*] and you are with me!

And verses that praise the Messenger ﷺ of Allāh were misapplied by Mirzā, who claimed them to be his own praise; on page 78 of the same work [*Anjām*] he says that the below verses in the Qur’ān refer to himself:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ

And we have not sent you except as a Mercy to the Worlds.[567]

وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُ

And giver of glad tidings of a Messenger who will come after me whose name is Aĥmad.[568, 569]

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who does not consider such a blasphemer as an apostate, after he is informed of the blasphemies, becomes an apostate himself. In *Al-Durr al-Mukhtār*: ومن شك في عذابه وكفره كفر ‘One who doubts in the punishment and disbelief of a blasphemer is himself a kāfir’. See the following refutations of Mirzā by Alahazrat: ***Al-Sū’u wa’l Íqāb ála’l Masīĥ al-Kadh’dhab***, ***Qahru’d Dayyān álā Murtadd bi Qādiyān***, ***Al-Jurāz al-Dayyānī ála’l Murtadd al-Qādiyānī*** and also by Mawlānā Ĥāmid Riđā Khān al-Baraylawī: ***Al-Şārim al-Rabbānī álā Isrāf al-Qādiyānī***. A list of refutations of Qādiyānīs is given in ***Appendix I: Further Reading***.

[565] Mirzā wrote many books and pamphlets, which are published by Qādiyānīs of our time as collected works in 23 volumes, under the name ***Rūĥānī Khazā’in***, in addition to his letters and sayings. All the books cited here such as *Anjām e Aātham*, *Izālatu’l Awhām*, *Dāfiý al-Balā’a* etc. are found in this collection.

[566] This, according to Mirzā, is revelation to him by the Almighty.

[567] Sūrah Al-Anbiyā’a, 21:107.

[568] Sūrah Al-Şaff, 61:6

[569] Mirzā claims this in *Tawđīĥ al-Marām*, p.163; vide *Rūĥānī Khazā’in* 11/78.

On page 6 of *Dāfiý al-Balā’a* it is written:

> أنت مني بمنزلة أولادي أنت مني وأنا منك
>
> Allāh, most high has told me: “You are in the place of my son; you are from me and I am from you”.

On page 688 of *Izālah e Awhām*:

> The revelation and inspiration [*ilhām*, *waĥy*] of the Messenger ﷺ of Allāh proved to be incorrect.

On page 8 of the same book, he has written:

> The prophecies of Sayyidunā Mūsā did not also come true as Sayyidunā Mūsā expected in his heart to occur. The furthest extent in this matter is those [prophecies] of Sayyidunā Masīĥ (i.e. Sayyidunā Ýīsā) were incorrect the most.

On page 750, he has written:

> In Sūrah Al-Baqarah is the mention of a murder; related to this was [the Divine Command to sacrifice a cow and to] hit the dead body with the piece [of flesh] of the [sacrificed] cow and the dead man came to life and he identified the murderer. This was [not real and] only a threat that Mūsā gave; [what people saw was] mesmerism.

On page 753, he has written:

> The mention of Sayyidunā Ibrāhīm’s miracle of the four birds in the Noble Qur’ān is also a product of mesmerism.

On page 629, he has written:

> In the [bygone] age of a king, four hundred prophets prophesied that he would be victorious; they all turned out to be false. The king was not only defeated but was also killed in the same battle.

On page 26 and 28, he has written:

> The Qur’ān is filled with filthy profanities [*gandhi gāliyāñ*] and the Glorious Qur’ān uses harsh language

And about his own composition he named *Barāhin e Aĥmadiyyah*, he has written thus in the same *Izālah*, on page 533:

> Barāhin e Aĥmadiyyah is the Speech of God.

In his *Arbaýīn* #2, page 13, he has written:

> Neither Mūsā nor Ýīsā were perfect guides.

Not only did Mirza reject these eminent personalities as being from ***Ulu’l Ázm***[570] (the most Prominent Messengers), Mirza did not even consider them to be properly guided themselves!

* * *

Below are some of Mirzā’s blasphemies [specifically] against the Prophet of Allāh, Sayyidunā Ýīsā ﷷ.[571]

In *Miý-yār*, he has written on page 13:

> O Christian Missionaries! Do not say ‘The Messiah [Jesus] is our God’. Look, today there is one amongst you who is greater than that Messiah.

In the same work, on pages 13-14

> God has sent from within this nation, a Promised Messiah [masīĥ mawúūd], who is far greater than the earlier Messiah in every aspect. And He has named this second Messiah as Ghulām Aĥmad. So that an indication be made as to what kind of a Messiah is that of the Christians, who cannot compare with even a lowly servant of Aĥmad. That is, what kind of a Messiah is he, who in his nearness and intercession, is inferior in rank to the servant of Aĥmad!

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[570] See A58 earlier for definition of *Ulu’l Ázm*.

[571] A paper listing the blasphemies of Mirzā and insults against Sayyiduna Ýīsā ﷷ is released by Riđawī Press.

In *Kashtī e Nūĥ*, on page 13, he has written:

> The counterpart of Mūsā is greater than Mūsā; the counterpart of the Son of Mary is greater than the Son of Mary.

On page 16 he has written:

> God has informed me that the Muhammadan Messiah is superior to the Mosaic Messiah.

In *Dāfiý al-Balā’a*, on page 20 he has written:

> Now, God is telling you: Look, I will create a second [Messiah] who will be even better than him. He will be Ghulām Aĥmad, meaning servant of Aĥmad.
>
> ***Leave the mention of Son of Mary***
> ***Ghulām Aĥmad is better than him!***
>
> This is not just a poetic statement; rather it is the reality. In experience, if the Divine Aid of God given to me is not greater than the aid given to the Messiah [Jesus] son of Mary, then I am a liar.

In *Dāfiý al-Balā’a*, he has written on page 15:

> Indeed, God has power to do all things, according to His Promises. However, He will never send to this world once again, such a person whose mischief has destroyed the world after his first stint.

In *Anjām e Ātham*, he has written on page 41:

> The Son of Mariyam does not have more eminence than the Son of Kaushalya.[572]

In *Kashtī e Nūĥ*, he has written on page 56:

> I swear by Him, in whose Hand my life rests; if Messiah, the son of Mary was present in my time, he would certainly be incapable of doing things that I can do. And the signs that are being manifest through me, he would never be able to demonstrate, and would find that the Grace of God was more upon me, than upon him.

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[572] Kaushalya, according to Hindu Mythology, is the first wife of Dasaratha and the mother of **Rama**, who is regarded as a god incarnate by Hindus.

In *Iýjāz e Aĥmadī*, he has written on page 13:

> The Jews have such strong objections regarding the prophecies of Sayyidunā Ýīsā that we too are perplexed and unable to answer. The only thing that we can say is: "Indeed Ýīsā is a prophet, because the Qur'ān has deemed him a prophet. Apart from this, there is no other proof to establish his prophethood; rather, there are many proofs to invalidate his prophethood".

In the above statement, he has attested to the objections of the Jews (against Sayyidunā Ýīsā عليه السلام) and together, he has alleged that the Qur'ān teaches us a belief that can be proven to be invalid. On page 14 he has written:

> Where the Christians weep for his godhood, over here, we do not even have proof for his prophethood...

In the same book, he has written on page 24:

> that he [Jesus] would sometimes receive Satanic inspirations.

O Muslims! Do you know who receives Satanic inspirations? The Qur'ān tells us:

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ

Satans descend upon every atrocious slanderer and extreme sinner[573]

Mirzā has said further on the same page:

> For example, the Messiah, who was made into a god – most of his prophecies are full of mistakes;

On page 13 he has said:

> ...we will have to admit with much regret that the Jews raise such strong objections concerning him [Sayyidunā Ýīsā عليه السلام] and his prophecies, that we too are perplexed and unable to refute them.

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[573] Sūrah al-Shuárā, 26:222.

He has written again on page 14:

> Alas! Where can we take our tale of sorrow! Three prophecies of Hazrat Ýīsā ﷷ have turned out to be patently false.

This is a clear rejection of the prophethood of Sayyidunā Ýīsā ﷷ because he has himself written in *Kashti e Nūĥ*, on page 5:

> It is not possible that the prophecies of Prophets prove to be false.

He has described the above (false claim of failed prophecies) in *Dāfiý al-Waswās* (p.3) and *Zamīmah Anjām e Aātham* (p.27) as:

> a disgrace, greater than any other disgrace or humiliation.

On the title page of his book, *Dāfiý al-Balā'a he has written:*

> We believe that Masīĥ ibn Mariyam [Messiah, son of Mary] was undoubtedly an upright and truthful man, as he was better than most people in his time in any case – Allāh knows best. However, he was not a true saviour. It is a false claim about him that he is the true saviour. The true saviour in reality, who has always been and will be until Judgement day, the one who gives the fruits of salvation, is he who was born in the land of Ĥijāz, and had come for the entire world and for all times – and even now [he has come] but as a manifestation.
>
> May Allāh spread his munificence over the entire earth. Amen.
>
> Humbly, Mirzā Ghulām Aĥmad from Qādiyān.

He then declares his own judgement about the righteousness of the Prophet in the following words:

> Remember, when we say that Hazrat Ýīsā ﷷ was 'better than many others in his time' - this is merely on the basis of our good opinion about him. Otherwise, it is possible, that in the time of Hazrat Ýīsā ﷷ, on the face of this good earth of Allāh táālā, there might have been upright and righteous men far more superior and loftier than Ýīsā ﷷ in their righteousness and relationship to Allāh táālā.

In the same book on page 4:

> The righteousness of the Messiah [Masīĥ][574] cannot be proven to be greater than other righteous people of his time. Rather, the prophet Yaĥyā has one aspect of superiority upon him – because he would not drink wine; nor has it ever been heard about him that a harlot applied perfume, bought from the income of her prostitution, to his head, or that such a woman touched his body with her hands or with the hair of her head. Or that an unrelated woman was ever in his service. It is therefore, that Allāh named him 'Celibate'.[575] But He did not give Masīĥ this name because such stories were a barrier to this name.

In his book *Anjām e Aātham*, page 7 he has written:

> His inclination towards prostitutes and keeping their company was probably inherited from his grandparents. Otherwise, no righteous and pious man would grant an opportunity to a young prostitute to touch his head with her filthy hands, or permit her to apply the dirty perfume she had purchased from the income of fornication upon his head; or rub her hair beneath his feet. An astute person can understand what kind of a person a man of such a character could have been.

In this abominable book, Mirzā has made exceedingly ugly and atrocious attacks upon the hallowed and sinless Messenger of Allāh [Sayyidunā Ýīsā عليه السلام] and used despicable words such as: mischief-maker, deceiver, evil mind, profane, abusive, liar, thief, mentally unsound, wretched, outright fraud, follower of Satan, etc. He even said:[576]

> His lineage was also very pure and chaste.[577] Three of his paternal[578] and maternal grandmothers were harlots and professional prostitutes, whose blood brought him into existence.

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[574] *Masīĥ* or Messiah in the Qadiani's works refers to Sayyidunā Ýīsā عليه السلام.

[575] *Ĥaşūr*: Celibate, chaste, one who abstains from sexual relations.

[576] *Anjām e Ātham*, p. 27; vide, *Rūĥānī Khazā'in*, vol. 11, p. 291

[577] Mirzā is trying to be sarcastic here.

[578] This is an open denial of the Qur'ān. Paternal grandmother would mean that Hazrat Ýīsā عليه السلام had a father. Even though it is necessary to believe that he was miraculously born of only a mother, without a father. This blasphemy is apart from other abuses he has hurled at the lineage of the Prophet Ýīsā عليه السلام. *Al-íyādhu billāh.*

Everybody knows that *dādī* means a paternal grandmother; i.e. mother of one's father. This odious statement thus assigns a father to Sayyidunā Ýīsā ﵇, which contradicts the Qur'ān. In his *Kashtī e Nūĥ*, on page 16, he has said this explicitly:

> Jesus the Messiah [*yesu masīĥ*] had four brothers and two sisters. All of these were the real brothers and sisters of Jesus. That is all of them were children of Joseph and Mary [*yūsuf aur mariyam*]

Mirzā denied and belied the miracles of Sayyidunā Masīĥ ; in his book *Anjām e Ātham* , page 6, he has written:

> ...but the truth is that he did not perform any miracle

On page 7 of the same book he has written:

> ...there was a miraculous lake in that age from which many great signs were seen. One can imagine that he might have used the mud from this lake. The reality behind his miracles is exposed by this lake; it is this very lake which has resolved the matter that, if at all a miracle has been performed, then it was due to this lake – and not because of him [i.e. Jesus]. For there was nothing in his hand except treachery and deceit.

On page 4 of *Izālat al-Awhām*, he has written:

> Other than this, if one looks at the major actions of Messiah, by ignoring peripheral actions, it will be apparent that apart from calumny or a misunderstanding, he has never demonstrated a miraculous feat. Rather, the objections and doubts concerning the miracles and prophecies of the Messiah (i.e Jesus ﵇) are so many that I don't think that such doubts have ever befallen any other prophet's miracles or prophecies. Does not the story of the lake take the sheen off the miracles of Masīĥ?

He denigrated the miracles of Sayyidunā Ýīsā ﵇ and described them as a key-wound toy or the effect of mesmerism.

> If this humble person did not have a dislike for such actions and considered them abominable – then by the grace of Allāh and His guidance, he had a strong hope that in exhibiting miracles, he would be no less than Masīĥ, the son of Mariyam.[579]

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[579] *Izālah e Awhām*, p. 310; vide *Rūĥānī Khazā'in*, vol.3 pp. 258.

Talking about mesmerism, he said:

> One who busies himself with it becomes weak and incompetent in possessing and dispensing spiritual influences that cure spiritual diseases. This is the reason why the Messiah could cure physical diseases by this method, but in the matter of establishing guidance and *tawĥīd* and religious steadfastness in hearts, his score[580] was so low that he was almost a failure.

The profanities of this evil liar [*dajjāl*] are too many to enumerate.[581] A few of his heresies were mentioned in this section to warn Muslims of the dangers of this heretic. Even though he brazenly attacks and abuses one among the prominent Messengers of Allāh [*ulu'l ázm*] whose greatness is mentioned in the Qur'ān, surprisingly, [some among] simple Muslims are becoming his followers; whereas Mirzā cannot even be considered a Muslim! Even more shocking is that some literate fools are deliberately falling in the pits of Fire along with him.[582] Can a Muslim harbour a sliver of doubt concerning such a vile person, that he is an infidel, a disbeliever and an apostate? Allāh forbid!

من شك في عذابه وكفره فقد كفر

Whoever has a doubt in the punishment and disbelief of such a person,
after being informed of his heresies and vile speech, is himself a kafir[583]

[*Note: See **Appendix I** for a list of refutations of Mirzā and Qādiyānīs*]

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[580] Lit. "He scored so low marks, that he was almost a failure".

[581] His writings are collected in 23 volumes as *Rūĥānī Khazā'in;* his ramblings are collected in 10 volumes as *Malfūżāt*; his letters are collected in 8 volumes as *Maktūbāt*. All of these works are filled with filth and obscenities and blatant disbelief which no Muslim can bear to hear or read.

[582] Some scholars and Muftīs of that age were hesitant in proclaiming Mirzā or his followers as kāfir; the author is rebuking them for their laxity.

[583] *Al-Durr al-Mukhtār*, On Apostates.

13. HERETICAL SECT: RĀFIĐĪ

The heresies of the Rāfiđī[584] sect are explained in detail in the book *Tuĥfah Ithnā Áshariyyah*.[585] Some of their beliefs are mentioned below:

This sect is extremely abusive towards the Companions رَضِيَ ٱللَّهُ عَنْهُمْ of the Prophet ﷺ; it is a common practice among this sect to revile and curse the Companions. In fact, according to this sect, all the Companions became apostates or were hypocrites except a few.

The Rāfiđī rejects the caliphate of the first three rightly guided caliphs and terms their period of rule as "usurped caliphate." [586] Mawlā Álī accepted the previous caliphs, gave his allegiance to them, praised them and spoke highly of their virtues; this sect claims that he did so out of cowardice and fear.[587] Is it plausible that the Lion of Allāh would pledge allegiance to hypocrites and disbelievers – we seek Allāh's refuge – and keep praising them all his life?[588] More than anything, the Glorious Qur'ān praises them and bestows honourable titles upon them, and proclaims that Allāh táālā is Pleased with those who *follow* them[589] and they are pleased with Him; can such commendations from Allāh táālā be granted to hypocrites and disbelievers?[590] Furthermore, Mawlā Álī gave his own daughter[591] in marriage to [Sayyidunā Úmar] Fārūq the Great; yet, this sect claims that he did so due to expediency![592] Would any ordinary Muslim knowingly give his daughter in marriage to a kāfir? Indeed, such a thing can never be expected from men who dedicated their entire lives to Islām, were intrepid in speaking and siding with the truth, and were true exemplars of the verse: ***They do not fear the lament of those who criticise.***[593] And not just this, RasūlAllāh ﷺ gave two of his daughters, one after the other, in marriage to Sayyidunā Úthmān Dhu'n Nūrayn. The daughters of Şiddīq and Fārūq[594] were the noble wives of the Messenger of Allāh ﷺ.

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[584] *Rāfiđī:* rejecters; even though they term themselves as Shīáh.

[585] Written in Persian by the ĥadīth grandmaster and Ĥanafī jurist of India, Mawlānā Shāh Ábdu'l Ázīz Muĥaddith Dihlawī [1159-1239 AH / 1746-1824 CE]. He was the son of Shāh Walīyullāh Aĥmad Dihlawī [1114-1176 AH / 1704-1762 CE].

[586] *Khilāfah al-Rashidah* is slanderously termed by Rāfiđīs as *Khilafah al-Ghāşibah.*

[587] *Taqiyyah*: to do something undesirable or against one's own wishes or say contrary to one's own belief to evade consequences; subterfuge. The shīáh claim that Mawlā Álī praised his predecessors due to political expediency; therefore they deem *taqiyyah* to be permissible in their sect.

The following references are given in the *Ílmiyyah* edition: *Nafas al-Raĥmān fi Fađāyil Salmān*, Chapter 11; *Anwār al-Númāniyyah*, p.34 (old) & p.104 (new ed.); *Iĥtijāj Tabarsī* pp.53-56 (old) & pp.107-115(new); *Jalā'a al-Úyūn* 1/216; *Ĥaqq al-Yaqin*, p.115; *Tahdhīb al-Matīn fī Tārīkhi Amīr al-Mu'minīn*, 1/276; *Ĥamla e Ĥaydarī*, p.286; *Majālis al-Mu'minīn*, 1/224. [The translator has not verified these references].

[588] Imām Álī رَضِيَ ٱللَّهُ عَنْهُ continued to praise and extol the earlier caliphs even after their passing and even after he himself became the khalīfah.

[589] The promise of "Allāh is pleased with them…" extends to and includes even those righteous men who succeeded the Companions, as Allāh has said:

And the foremost, the first ones among the emigrants [muhājirūn] and the helpers [anşār], and those who followed them in a beautiful manner – Allāh is Pleased with them and they are pleased with Him; and He [Allāh] has prepared for them gardens underneath which streams flow; they shall abide therein forever; that is a great success. [Sūrah Al-Tawbah, 9:100]

[590] In other words: How can they be hypocrites and disbelievers when Allāh táālā has commended them in such words as: Allāh is pleased with them, and also those who *follow* them, and they will all be in Paradise.

Would anyone in their right mind consider it permissible to curse and abuse such people with whom RasūlAllāh ﷺ had such close relations? Never! Certainly not.

One belief of this sect is that it is obligatory for Allāh to do only that which is beneficial for His slaves – and He is compelled to do only that which is favourable for His slaves.[595]

Another belief of this sect is: "The imāms of Ahl al-Bayt[596] are superior to Prophets." It is kufr to consider a non-prophet superior to prophets by consensus.[597] Another [Rāfiđī] belief is: "The Qur'ān is not preserved. Rather some parts or chapters or verses or words were removed by [Amīr al-Mu'minīn] Úthmān or other Companions." Surprisingly, Mawlā Álī left it incomplete![598] This belief is also kufr as it openly belies the Qur'ān.[599]

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[591] Sayyidah Umm Kulthūm is the sister of Imāms Ĥasan and Ĥusayn رضي الله عنهما.

[592] Modern shīáh influenced deviants pretending to be Sunnis flatly deny the marriage, even though this is mentioned in ĥadīth narrations and denial is a recent addition to the heresies of the shīáh.

[593] Sūrah Al-Mā'idah 5:54.

[594] Sayyidah Áayishah was the daughter of Sayyidunā Abū Bakr al-Şiddīq; Sayyidah Ĥafşah was the daughter of Sayyidunā Úmar al-Fārūq. رَضِيَ ٱللَّٰهُ عَنْهُمْ

[595] This is known as: *wujūb al-aşlaĥ* which is also a Mútazili belief.

[596] The noble household of the Prophet ﷺ; mainly the descendants of imāms Ĥasan and Ĥusayn رضي الله عنهما.

[597] It is a common belief among the Twelver Rāfiđīs that the imāms of Ahl al-Bayt are superior to all the previous Prophets, as mentioned in Khomeini's *Velayat e Faqeeh* [p.35, Translated into English by Hamid Algar, ©Iran Chamber Society]:

> "It is one of the essential beliefs of our Shī'i school that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

[598] He came after the first three caliphs and this claim was never made in his time. If the previous caliphs or Companions had indeed removed any verse, Mawlā Álī should have reinstated them during his reign or at least mentioned that it was the case. These are but fabrications of the Rāfiđīs.

[599] Allāh táālā proclaims in the Qur'ān that it is Divinely preserved. Anyone claiming the contrary rejects this explicit statement – and hence has belied the Qur'ān.

Another Rāfiđī belief is: "Allāh issues a command and then realises that it was wiser to do something else and then regrets that command." This is also explicit kufr as it implies that Allāh táālā does not have knowledge of all things.[600]

Another belief of this sect is that: "Allāh is the Creator of good deeds and we ourselves are the creators of our bad deeds."[601] The Magians had belief in only two creators – ***Yazdān***, the creator of good and ***Ahraman*** the creator of evil; but according to the belief of this sect, there are millions, nay billions of creators![602]

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[*Note: See* ***Appendix I*** *for a list of books refuting Shīáh and Rawāfid*]

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[600] *Tuĥfatu Ithnā Áshariyyah.*

[601] This is also the belief of the Mútazilah sect.

[602] Every one among billions of humans who has ever lived and committed sins, according to this false belief, are 'creators' of evil. *Al-íyādhu billāh.*

14. HERETICAL SECT: WAHĀBĪ / DEOBANDĪ

This a new sect that was born in 1209 AH, founded by a man named Muĥammad ibn Ábdu'l Wahhāb al-Najdī, who spread strife in the entire world, especially in the Two Sanctuaries [*ĥaramayn*]. His followers [*Wahābīs*] killed scholars and dug up the graves of Companions and martyrs. [It is said that] he named the mausoleum of RasūlAllāh ﷺ as 'the big idol' and committed many transgressions. In the Şaĥīĥ ĥadīth, the Prophet ﷺ has foretold[603] of strife that would rise from Najd[604] and that a gang of devils [*shayāţīn*] would emerge from this place. Indeed, a gang of this description appeared after 1200 years; Imām Ibn Áābidīn Shāmī[605] has also described them as *Khawārij*.[606]

This son of Ábd al-Wahhāb[607] wrote *Kitāb al-Tawĥīd,* which was translated by Ismāýīl Dihlawī as *Taqwiyatu'l Īymān*[608] in Urdu, and was instrumental in spreading Wahabism in India. One of the major beliefs of this sect is that anyone who does not accept their madh'hab is a kāfir[609] and a *mushrik* [idolator]. And they wantonly accuse Muslims of having committed kufr or shirk and thus rule the entire world as having become kāfir. On page 45 of *Taqwiyatu'l Īymān*, he [Ismāýīl] cited the ĥadīth:

> In the final age, Allāh táālā will send forth a gust of wind that will take away all the Muslims in this world.[610]

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[603] Narrated by Ábdullāh Ibn Úmar ﵁ that the Prophet said: "O Allāh bless our lands of the Levant [*shām*]; bless our lands of Yemen." Some people said: "O Messenger of Allāh, also our Najd". The Prophet ﷺ repeated: "O Allāh give us blessings in our lands of the Levant; give us blessings in our lands of Yemen." Those people prompted again: " O Messenger of Allāh, in our Najd as well?". [Ibn Úmar says:] I think the the third time the Prophet said: "There, will be earthquakes and strife – and from whence the horn of the Devil [*qarn al-shayţān*] will rise." [*Bukhārī*, §7094].

[604] Najd is the central province of today's Saudi Arabia and falls to the east of both Makkah and Madīnah.

[605] Imām Muĥammad Amīn ibn Úmar Áābidīn al-Shāmī [d. 1252 AH].

[606] *Radd al-Muĥtār*, 4/449. ***Kitāb al-Jihād, Bāb al-Bughāt***, The Chapter on Rebels.

[607] Ábdu'l Wahhāb was a Ĥanbalī scholar; his son Muĥammad is the founder of Wahabism.

[608] Deobandis dispute that the infamous *Tafwiyatu'l Īymān* was a translation of *Kitāb al-Tawĥīd*. See Mawlānā Abu'l Ĥasan Zayd Fārūqī's *Ismāýīl Dihlawī aur unki kitāb Taqwiyatu'l Īymān* for an academic analysis of the claim and proof for the same.

[609] "Their belief is that only their sect are true Muslims and whoever holds a belief contrary to theirs is a polytheist." [*Radd al-Muĥtār*, 4/449].

[610] "And then Allāh táālā will send forth a pleasant gust of wind which will cause the death of every person with faith [*īymān*] in his heart; anyone with faith even as little as that of a mustard seed will pass away. Those who remain will have no good in them; they will revert to the religion of their forefathers" [*Muslim* §7299].

And he said:

> It has come to pass just as the Prophet had foretold.

In other words, that pleasant gust of wind has already blown and there is no Muslim left on the face of the earth. Ismāýīl Dihlawī didn't realise that by this logic, he would himself become a kāfir! One of the defining characterstics of this sect is an obvious lack of reverence and respect for Allāh táālā and His beloved slaves. If there are multiple meanings of a word or phrase, they deliberately choose the meaning that is derogatory and that which appears to diminish the stature of the beloved slaves of Allah. It is pertinent to cite a few examples from the books of the leaders of this sect so that our brothers among the laity are informed of the filth in their hearts and safeguard themselves from their web of deceit, and are not fooled by their long tunics [*jubbah*] and turbans.[611]

I urge my brothers in Islām to listen to this carefully, and to weigh it on the scales of faith – because nothing is more dear to a Muslim than his faith. And respect and love of Allāh táālā and His Messenger ﷺ is faith itself. Thus, a man's superiority is measured by the number of praiseworthy qualities he possesses, coupled with the strength of his faith. Without faith, however, these traits hold no true value. Even if someone is a renowned scholar or celebrated for his asceticism, if his faith is invalid, he is neither deserving of respect nor worthy of being followed. One should not consider a person as his leader just because of his being a *maulavi* or a scholar; if he is disrespectful about Allāh and His Messenger ﷺ, he will become their enemy. Do you not see monks and ascetics among Jews, Christians and Hindus? They have forsaken worldly pleasures – but will you [Muslims] consider them as your leaders and guides? Certainly not. Similarly, how can a heretic be your leader?

Ismāýīl Dihlawī says in the book *Iyđāĥ al-Ĥaqq*, pp 35-36, Maţbá[612] Fārūqī:

> The transcendence of [Allāh] the Exalted from time, place, direction... or to prove that Allāh táālā can be seen without direction or boundaries... are in reality heretical beliefs; if anybody professes the aforementioned beliefs and considers them as part of religious beliefs... [613]

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[611] These are clothes conforming to the sunnah; the idiom thus means: On the outward, such a person appears to be pious and religious, and follower of the sunnah; but his heart conceals disrespect towards Awliyā'a.

[612] *Maţbá*: Publishing house.

[613] The entire paragraph is cited in ***Appendix F.***

He has clearly said that it is heresy and deviance to believe that Allāh táālā is transcendent from time, space and direction, and [heresy to believe] that He will be seen without modality – even though these are beliefs of Ahl al-Sunnah. In this manner, this man has accused the leaders of Ahl al-Sunnah of heresy and deviance. The following ruling is found in *Al-Baĥr ar-Rāyiq*, *Al-Durr al-Mukhtār* and *Fatāwā Hindiyyah*:

> Whoever attests space for Allāh táālā [i.e He exists in space] is a kāfir.[614]

In *Taqwiyatu’l Īymān*, p. 60 he cites a ĥadīth snippet:

> Do you not see, that if you were to pass by my grave, would you prostate towards it?[615]

Ismāýīl translated this from Arabic and added his interpretation marked by the letter **fā** [*fā’idah*] thus:

> meaning, one day, I will also die and become dust [i.e. decay][616]

Even though, the Prophet has himself said:

> Indeed, Allāh has forbidden the earth to consume the bodies of Prophets. The Prophets of Allāh are alive – they are given sustenance[617]

In the same *Taqwiyatu’l Īymān* on page 19:

> When Allāh is our Creator and He has created us – then it is also necessary for us to call upon him in all our affairs. Why should we bother with anyone else? Just as if someone has become the slave of a king – he [turns to] him in all his affairs. The slave does not even turn towards another king – do not even mention a scavenger or a cobbler.[618]

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[614] *Baĥr ar-Rāyiq* 5/202; *Durr al-Mukhtār* ; *Fatāwā Hindiyyah* 2/259.

[615] *Sunan Abū Dāwūd*, §2140. See ***Endnote 28***.

[616] The Urdu idiom “***mar kar mitti mein milna***” can be translated as, ‘to rot away’ ‘decompose’ or literally: “become dust.” Ismāýīl Dihlawī’s followers try to create a favourable interpretation to save their kingpin and say: ‘it means, sleeping next to dust’ or “intermixed with dust,” which no native Urdu speaker can admit as plausible. Besides, ‘turning to dust’ is not only disrespectful and irreverent, but also contradicts many şaĥīĥ ĥadīth that say that Allāh táālā has forbidden the earth to consume the bodies of the Prophets.

[617] *Sunan Ibn Mājah*, §1637. *Sunan Abū Dāwūd*, §1047. *Sunan Nasā’ī*, §1370. See Imām Bayhaqī’s monograph: *Ĥayātu’l Anbiyā’a fī Qubūrihim,* translated in English as *The Prophets are Alive in their Graves;* published by Ridawi Press in 2024.

[618] *Taqwiyatu’l Īymān* p.19.

In *Ṣirāṭ e Mustaqīm,* on page 95 he writes:

> It is better to think about sexual intercourse with one’s own wife, than tempting thoughts of fornication and expend one’s thoughts towards one’s shaykh or similar revered individuals – even if it is the esteemed Messenger, is worse many times over than being engrossed in thinking about one’s own cow or donkey. [619]

O Muslim! These are the abominable words of the leader of Wahābīs. About who? About the honourable Messenger of Allāh ﷺ, that’s who. Anyone with faith as little as a mustard seed will readily acknowledge that the above passage is indeed disrespectful and blasphemous.

On page 10 of *Taqwiyatu’l Īymān:*

> To increase or withhold sustenance, to give health and make one sick, to give honour or humiliation, to fulfill one’s needs, to ward off calamities, to aid in times of distress – all of these attributes belong to Allāh alone. These are not the attributes of any among the Prophets, or Awliyā’a or a ghoul or a fairy. Whoever believes that they can dispense and seeks help from them or calls upon them in times of distress, such a person becomes a polytheist – regardless of whether he believes that they[620] have such power to do those things by themselves [i.e. autonomous] **or whether he believes that Allāh táālā has granted them such power** – the person becomes a polytheist in any case.[621]

It is said in the Qur’ān:

أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضۡلِهِۦ

And Allāh and His Messenger have made them rich by His Grace.[622]

The Qur’ān says that the Prophet made them rich, and [Ismāýīl] says: ‘Anyone who affirms such power of dispensation is an idolator.’ So according to him, what is the Qur’ān teaching here? In another verse, the Qur’ān says:

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[619] The book was originally written in Persian. Urdu translations are also available.

[620] That is, Prophets and Awliyā’a; as for ghouls and fairies, a Muslim does not believe that they can help.

[621] Highlights by the translator to indicate that the offensiveness in the passage is because Ismāýīl says that it is *shirk*/idolatry even if you believe that Prophets are given this power by Allāh, which is a direct contradiction of explicit verses in the Qur’ān as cited by the author below.

[622] Sūrah al-Tawbah, 9:74.

وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى

[O Ýīsā] You give sight to a blind and cure the
person stricken with vitiligo with My permission.[623]

In another verse:

وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ

I cure the blind and the vitiligo-stricken and I give life to the dead by the Permission of Allāh.[624]

This is what the Qur'ān says, but the Wahābī says: 'healing the sick is the attribute of Allāh alone – and one who affirms this for anyone else becomes a polytheist.'

Now that Allāh táālā has affirmed such an ability to Sayyidunā Ýīsā عليه السلام, what do the Wahābīs say about Him? Strangely, the Wahābī clarifies that it is polytheism *even* if you believe that Allāh táālā has granted them such power! It is not known what kind of Islām they profess.[625]

On page 11 of *Taqwiyatu'l Īymān:*

> to respect the woods around the city – that is to abstain from hunting in woods or cutting its trees or pull out the grass or graze the cattle – all these things are ordained by Allāh for His own worship…
>
> …or respect the forest surrounding the places [of any prophet or ghost or fairy] or does similar things, then it is proven that polytheism has been committed by the person…
>
> irresepective of whether he thinks that these things deserve to be revered or that Allāh is Pleased if one respects this. It is polytheism in every manner.[626]

It is said in various ṣaĥīĥ ĥadīth: "Ibrāhīm has made Makkah a sanctuary and I have made Madīnah a sanctuary. Let not the thorn of its trees be cut, nor its animals be hunted."[627]

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[623] Sūrah al-Mā'idah, 5:110.

[624] Sūrah Aāl Ímrān, 3:49.

[625] Lit. 'One does not know what they have named Islām' because – according to this assertion, the Qur'ān preaches shirk/idolatory – as it directly contradicts the Wahābī belief.

[626] See ***Appendix F*** for the full quote.

[627] *Muslim* §1362, §475; *Musnad Imām Aĥmad* §1573.

O Muslims! Look at this with justice and faith – how far [the accusation of polytheism of] this peddlar of polytheism has reached! Look at how the blasphemer has ruled[628] concerning the Prophet ﷺ!

On page 8 of *Taqwiyatu'l Īymān:*

> Even kāfirs in the time of Messenger of Allāh did not believe that their idols were equal to Allāh; they too believed that [idols were] creation and slaves; nor did they profess that [such idols] had power against Allāh. Rather, they would call upon them and make vows and were beholden to them, they would deem [such idols] as their advocates and intercessors – this was their disbelief and polytheism. Thus, if anyone does a similar thing, even if they believe they [intercessors] are the slaves and creation of Allāh – then he and Abū Jahl are equal in polytheism.

In other words, one who believes in the intercession of the Prophet ﷺ and asks him to intercede for us near Allāh táālā – such a person becomes a polytheist and he is equal in his idolatry to Abū Jahl! Not only did this man deny intercession – he equated it with idolatry and rendered everyone from the Companions to their followers, the imāms of religion, Awliyā'a and righteous Muslims – all of them – into polytheists and equal to Abū Jahl [according to Ismāýīl Dihlawī].[629] On page 58 of *Taqwiyatu'l Īymān:*

> If someone asks: "How many leaves are there in such and such tree" or "How many stars are there in the sky?" One should not say: "Allāh and His Messenger know." Because only Allāh has the Knowledge of the unseen; what does the Messenger know?

Glory be to Allāh! He has reduced the knowledge of God to merely knowing the number of leaves in a tree![630]

On page 7 of *Taqwiyatu'l Īymān:*

> Allāh Şāĥib[631] has not given the power to dispense to anyone in the creation.

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[628] Ismāýīl has explicitly labeled as shirk that which the Prophet ﷺ has himself ordained.

[629] Because belief in intercession is a part of Sunni creed.

[630] This is a sarcastic comment. Obviously, the Knowledge of Allāh táālā is infinite – but this imbecile has reduced it to mere knowledge of the number of leaves in a tree.

[631] It is an urdu expression used as a polite form of 'Mister'. It may mean 'master' or 'companion' or 'friend' as well. Even though Ismāýīl has used it to mean 'master', scholars avoid this expression as it has other meanings such as 'companion' which is not befitting the Glory of Allāh.

This is an open rejection of the miracles of Prophets and Awliyā'a. As for dispensation of affairs, Allāh táālā has said:

فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا

By [the Angels] who plan to dispense in affairs.[632]

[Ismāýīl's] above statement is an explicit rejection of the clear Qur'ānic verse.

On page 22 of *Taqwiyatu'l Īymān:*

> He, whose name is Muĥammad or Álī –has no power to choose in any affair.

Surprisingly, a Wahābī can exercise his choice in all the affairs of his household – but the Master of this world and the Hereafter has no power to choose in any matter whatsoever!

Another famous belief of this sect is that Allāh táālā can utter a lie [or falsehood can occur in Divine Speech]. In fact one of their kingpins wrote in his fatwā:

> The occurrence of falsehood has thus been proven. One who says that Allāh táālā has uttered a lie – calling such a person a profligate [*tafsīq*] or considering him deviant [*tađlīl*] should be avoided.[633]

Sub'ĥān-Allāh! He has accused Allāh táālā of having uttered a lie – but still none of this has any effect upon his Islām, his Sunni creed, or his righteousness![634] One does not know what [or who] they consider as God.

Another belief of this sect is that: The Prophet ﷺ is not to be considered as the Seal of Prophets, in the meaning of 'chronologically, the last prophet'. This is explicit kufr.

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[632] Sūrah al-Nāziáāt, 79:5.

[633] This fatwā was issued by Rashīd Aĥmad Gangohi and he was ruled kāfir because of this filthy belief – and accusation that Allāh táālā had uttered a lie! The original fatwā is preserved in an Indian madrasah, a photo of which can be seen in the appendix along with detailed analysis. Deobandis used to argue that the writing was not of Rashīd Gangohi, but I have proved by handwriting analysis (using a well-established sample) that the writing is indeed that of Gangohi. See the appendix of my translation of Alahazrat's *Tamhid e Īymān*, titled *Preamble to Faith* published by Ridawi Press – available for free download.

[634] A sarcastic comment – because Deobandis revere this man as "Mercy to Both Worlds" *raĥmatu'l li'l áālamīn,* ignoring these blasphemies – as if none of this matters if said by their idols; instead of rightfully considering him a kāfir for such a blasphemy.

In *Taĥdhīr al-Nās*,[635] on page 2:

> Laymen think that RasūlAllāh [SAW][636] being ‘Seal’ means that the age [of his advent] comes later than all other prophets and he is chronologically the last prophet; but people of understanding are aware that there is no superiority in chronologically being prior or later; then, how can this be valid as praise in this context: “***Rather, he is the Messenger of Allāh and the Seal of Prophets***”?[637]
>
> Yes if one does not say this as an attribute of praise, and does not consider this place as a praiseworthy stand – then perhaps, ‘being last’ [*khātamiyyat*] can be considered valid as being last chronologically.

First of all, he says that the meaning of *khātam al-nabiyyīn* [the Seal of the Prophets] as ‘chronologically, the last of all Prophets’ is a notion of the laymen and that intellectuals are illuminated that there is no superiority in chronologically being last per se. Even though, our master has himself described the meaning of *khātam al-nabiyyīn* [the Seal of the Prophets] as chronologically ‘the last Prophet’. The implication is clear – we seek Allāh’s refuge [*máādhAllāh*] – he has consigned the Prophet ﷺ amongst laymen and removed him from ‘the people of understanding’. And then dismissed ‘being chronologically last’ as a praiseworthy attribute – even though RasūlAllāh ﷺ has himself mentioned his being ‘chronologically last’ as an [exclusive] and praiseworthy attribute.

On page 4 of the same book he has written:

> Our Prophet is attributed with intrinsic prophethood [*bi’dh dhāt*] and other Prophets are have the extrinsic attribute of prophethood [*bi’l áradđ*]

On page 16:

> Rather, hypothetically, if we [consider] a prophet being present even in his own time; even then, his being a Seal [*khātam*] will remain undisputed.

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[635] Written by Qāsim Nanotvi in 1290 AH – this became a scandal instantly and Thānawī (one of his followers) has written that nobody in India supported him except Ábdu’l Ĥayy Lucknawi (who backtracked afterward). In fact, this was raised up to Makkah and Shaykh Ábdu’l Raĥmān Sirāj issued a fatwā of kufr on Nānotwī. Deobandis struggle to this day trying to justify an indefensible argument. May Allāh give them guidance.

[636] It is ĥarām to abbreviate the blessings said with the name of the Prophet ﷺ. Qāsim Nanotvi wrote صلعم an abbreviation in Arabic/Urdu similar to SAW in English.

[637] Sūrah al-Aĥzāb, 33:40.

On page 33:

> Rather, hypothetically, suppose a new prophet were to be born after the time of our Prophet ﷺ, even then, there will be no effect on the 'finality' of the prophethood of Muĥammad ﷺ; [comparatively] if there is [a prophet] among his contemporaries or in another earth; or if it is supposed even on this very earth, possibility of another prophet [to exist].

On page 34:

> If elders could not attain the understanding of something due to not paying attention, will it damage their reputation [as savants]? And if an uninformed child said something intelligent will he become great and glorious [only] because of this?
>
> *It is highly possible that an unskilled child*
> *may shoot an arrow that hits the target [by accident]*
>
> Indeed, after truth has become manifest, if one does not accept this only because I have said it, and the other thing is said by the ancients – and keep harping about old sayings – apart from the fact that it is far removed from the law of the love of the Prophet ﷺ, it also furnishes proof about one's understanding and intellect [or lack thereof].

The above statement is a clear admission on his part that the novel meaning that he has crafted cannot be found in the speech of any of the earlier scholars. He termed the belief, as understood by everyone from the time of the Prophet until now, as a 'notion of the laity' and rejected it as 'having no superiority in it.' One should refer to the book *Ĥusām al-Ĥaramayn* in which scholars of both sanctuaries issued legal edicts [fatāwā] concerning the person who wrote the above. Interestingly, the author has himself acknowledged on page 46 of the book that his Islām is only in name.[638]

The plaintiff's witness in my favour is worth more than that of a million others[639]

We ask Allāh táālā to protect us from such nominal Muslims. On page 5 he has said:

> Prophets are distinguished from their followers only because of knowledge – as for deeds – at times, apparently, followers may equal them or even surpass them.

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[638] Qāsim Nānotwī signs off in the closing lines of the book: *If it is possible by the scholars of this age to help this sinful person [Nānotwī referring to himself] whose Islām is only in name, and aid him to attain salvation from the hazard of being ruined and deliver him to the shores of happiness.*

[639] ***Muddaýī lākh pay bhārī hai gawāhī terī.***

Hear some more from this person: he claims that the prophethood of our Master is Pre-eternal [*qadīm*] and the prophethood of all others is an accident [*ĥādith*]. On page 7 he has written:

> Because the difference between pre-eternal prophethood [*qidam e nubuwwat*] and prophethood that is an accident [*ĥudūth e nubuwwat*] even though united in type – can only then be applicable.

Is anything else other than the Essence and Attributes of Allāh táālā pre-eternal in the belief of Muslims? Prophethood is an attribute – and it cannot exist without the existence of the being who can take that attribute. If the prophethood of our Master is pre-eternal and not an accident, then it implies that our Master is also not an accident [*ĥādith*]; which means he is pre-eternal [*qadīm*]. Apart from the Essence and Attributes [*dhāt-şifāt*] of Allāh, if one believes that anything else to be pre-eternal, he becomes a kāfir by the consensus of all Muslims.

One of the characterstic traits of this sect [Wahābīs] is that they try to create all sorts of invalid explanations to deny the superiority of beloved slaves of Allāh and try to diminish their stature. For example, the Wahābī has written in *Barāhīn e Qāţiáh*, on page 51:

> The Prophet ﷺ does not have the knowledge of what is behind a wall.[640]

He falsely attributed this to Shaykh Ábdu'l Ĥaqq Dihlawī, and wrote on the same page:

> **The outcome**: One should ponder, that by looking at the states of Satan and the Angel of Death, [and then] proving such encompassing knowledge of the earth[641] for the Pride of the Creation,[642] without any scriptural evidence,[643] and by fallacious analogy – if this is not polytheism, then which part of faith is it? This extensiveness of knowledge for Satan and the Angel of Death is proven by scriptural proof; where is such scriptural proof for the extensiveness of the knowledge of the Pride of the World, thereby refuting all scriptural proofs to establish **one** polytheistic belief?[644]

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[640] In *Barāhin*, p. 46:

The Pride of the world has himself said: "By Allāh, I do not know what will be done to me, nor to you…"(*ĥadīth)* Shaykh Ábd al-Haq narrates that [RasūlAllāh ﷺ said:] "I do not have knowledge of what is behind the wall".

[641] *ílm-e-muĥīţ-e-zamīñ.*

[642] *fakhr-e-áālam* referring to RasūlAllāh ﷺ.

[643] *naşş.*

[644] *Barāhīn al-Qāţiáh*, p47, Published by Hashmi Publishers in 1304.

He proves the extent of knowledge for Satan, and says that it is proven by scriptural proof [*naşş*] – but then claims that the same [knowledge] if proven for the Prophet ﷺ is polytheism! Obviously, he has accepted Satan as a partner with Allāh – and claimed that it is proven by Qur'ānic verse and ĥadīth! This slave of Satan – even if he didn't consider him a rival god, fell so low as to consider him a partner with Allāh. Every Muslim should look at this through the eyes of faith and judge whether or not this person has said that the knowledge of Satan is more than the knowledge of our Prophet ﷺ? Indeed, he has done so. Has he not implied that Satan is a partner with Allāh? Indeed he has done so. And then he tried to prove this from scripture. All the three statements above are outright kufr – is there any Muslim who will still doubt in its being disbelief?

In *Hifżu'l Īymān*, on page 7, one[645] wrote about the knowledge of RasūlAllāh ﷺ thus:

> If, the attribution of knowledge to his[646] blessed person by Zayd[647] is valid, then it is necessary to inquire – whether he refers to partial knowledge or complete knowledge? If this refers to a part of such knowledge of unseen,[648] then where is the exclusiveness of RasūlAllāh ﷺ in this?[649] Such knowledge is [possessed by] every Zayd and Ámr;[650] rather, children and madmen; rather, all animals and quadrupeds also possess [such knowledge].

O Muslims! Think about it. This person has explicitly insulted the Prophet ﷺ. He has said that 'Knowledge like that of the Prophet ﷺ is possessed by all and sundry – Zayd, Ámr – rather, every child and madman, and even animals and quadrupeds! Will a believer's heart doubt that this man has become a kāfir?

Certainly not!

Another trait of this sect is about things which are not prohibited by Allāh and even those things which are proven from the Qur'ān and the sunnah – they do not stop just at labelling them as forbidden, but instead go far as to even rule them as polytheism and heresy [*shirk-bidáh*].

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[645] Ashraf Álī Thānawī.

[646] The Prophet ﷺ.

[647] Zayd: a name used for illustration.

[648] *báaz úlūm e ghaybiyyah.*

[649] In Urdu: ***ĥuzūr***; and this is meant to refer to RasūlAllāh ﷺ.

[650] An idiom to say 'anyone,' like it is said in English: 'Tom, Dick and Harry'.

For example things like:

- Celebrating the birthday of the Prophet ﷺ
- Standing up in respect at the mention of the Prophet's ﷺ birth
- Donating rewards of good deeds to the deceased
- Visiting of graves
- Visiting of the blessed mausoleum of the Prophet ﷺ
- Commemoration of the anniversaries of pious Muslims
- Prayers of Fātiĥah on the 3rd or 40th day of the dead man's passing
- To seek help [*istimdād*] from the souls of Prophets and saints
- To seek help and to call upon Prophets and saints [as a form of intercession] in times of distress and affliction.

In *Barāhīn e Qāţiáh* on page 147, these filthy words are written describing the celebration of the birthday of the Prophet ﷺ.

> To repeat every day, the [mention] of birth, similar to Hindus who hold an enactment of Kanhaiya every year[651] – or like the Rāfiđīs who enact the martyrdom of the Ahl al-Bayt every year. We seek Allāh's refuge – the birthday [of the Prophet] is similar to *sāng* [enactment of a hindu god's birth] and this ugly act, worthy of condemnation, is forbidden and sin [*ĥarām o fisq*]. In fact, these people are worse than them – because they [Hindus and Rāfiđīs] do these things on specific days – these people have no restriction, whenever then want they will hold these innovative practices.

[*Note: See* ***Appendix I*** *for a brief list of books*[652] *that refute Deobandis and Wahabis*]

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[651] Similar to Nativity plays among Christians.

[652] A detailed exposition of Deobandis and their heresies can be found in my book *The Killer Mistake*.

14. HERETICAL SECT: SALAFĪ, TAQLĪD-SPURNERS

They are known as Salafīs among Arabs and in the West. They also call themselves as Ahl-e-Ĥadīth, and are against the following of any of the four traditional schools (madh'hab) of fiqh, namely, Ĥanafī, Shāfiýī, Mālikī and Ĥanbalī. In truth, they are the madh'hab rejectors, Lā-madh'habī or the rejectors of taqlīd of Mujtahid Imāms, known as ***Ghayr Muqallidīn*** *in the sub-continent.*[653]

Ghayr Muqallid [*Salafī*] is a related branch of Wahābī heresy; but they do not say disrespectful things about RasūlAllāh ﷺ like the Wahābīs do. However, they share the same belief system of the Wahabis. The Deobandis have beliefs worse than that of Wahābīs, and the Salafīs do not consider them disbelievers. In that respect, they too come under the ruling of "whoever doubts in the kufr of such a blasphemer is a kāfir himself."[654] An additional heresy of this group is that they do not follow any of the four *madh'habs* [schools of Islamic Law] and seek to strike their own path separate from the ways of all Muslims; they say that it is heresy and forbidden [*ĥarām*] to do *taqlīd*.[655]

Legal Precept: It is obligatory to follow scholars and following a specific person among the mujtahid imāms is necessary (*wājib*).

Important Note: The Wahābīs have a generous doling out of *bidáh*. They label a number of things as *bidáh* without hesitation. Therefore, it is necessary to describe the meaning of *bidáh*.

Ugly bidáh – or heretical innovation – is that action or deed which is against the sunnah and contradicts a sunnah. This kind of bidáh is either disliked (*makrūh*) or impermissible (*ĥarām*).

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[653] Note: This paragraph is not present in the original Urdu and added by the translator.

[654] It should be noted that in the time of Alahazrat Imām Aĥmad Riđā Khān [and his student, the author of *Bahār e Sharīát*] Deobandī elders and their followers had written and published blasphemies about RasūlAllāh ﷺ; they were refuted and called to repent, but they did not retract. The Salafīs of that time did not consider these Deobandī blasphemers as apostates; the ruling concerning such blasphemers is that "*anyone who does not consider them an apostate is an apostate himself*". See ***The Killer Mistake*** for a detailed exposition on this topic.

[655] Literally: *Taqlīd* means to follow someone's opinion without asking for proof. In Islamic parlance, this means following qualified opinion of scholars, and even scholars of our time are required to follow a specific school. Why should one follow a madh'hab? Many fatāwā and books are written explaining this, among which is the monograph by Imām Ibn Rajab al-Ĥanbalī [d. 794 AH] refuting those who seek to follow a path other than one of the four madh'habs, ***Al-Radd álā Mani't Tabá Ghayr al-Madhāhib al-Arbaá***.

As for *bidáh* per se, it can be permitted [*mubāĥ*] or recommended [*mustaĥab*], or even mandatory [*wājib*] in certain cases. Amīr al-Mu'minīn Úmar al-Fārūq ﷺ said describing the congregation of *Tarāwīĥ* prayer:

نعمت البدعة هذه

What a fine innovation this is![656]

And yet, *tarawīĥ* is Sunnah Mu'akkadah.[657]

That action, which has a basis in the Sharīáh and is proven [to be compatible with it] cannot be an ugly innovation. Otherwise, every seminary of the Wahābīs and their speeches, their special attire, would all be bidáh. Why do they not forsake those things? It is utter hypocrisy to term certain actions done in the love of the souls beloved to Allāh as bidáh and anything that is conducive and beneficial for their own selves as permissible and sunnah!

لا حول ولا قوة إلا بالله

There is no Power nor Strength except granted by Allāh.

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*Note: See **Appendix I** for a concise list of refutations of Salafīs*
also known as Ahl-Ĥadīth and Ghayr Muqallidīn in the subcontinent.

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[656] This is the wording in the narration of *Muwaţţa Imām Mālik* §301; similar narration in *Bukhārī* §2010.

[657] If it every *bidáh* were an ugly bidáh that ought to be deplored absolutely, why would Sayyidunā Úmar Fārūq ﷺ term a praiseworthy action as a *bidáh*? Moreover, he has described it as a "good bidáh".

15. ON LEADERSHIP (THE IMAMATE)

Leadership or *imamate* is of two kinds:

- Lesser (leadership) or common [*şughrā*]
- Greater (leadership) or preeminent [*kubrā*]

Lesser or common leadership [imamate] is leading of congregational prayer; the details of this leadership will be discussed in the topics related to [ritual] prayer.

Greater or preeminent leadership is being an absolute deputy of the Prophet ﷺ. Such a deputy – in his capacity as a vice-regent of the Prophet ﷺ – has the authority to dispense in every religious and worldly affair of Muslims. It is obligatory for Muslims of the entire world to obey such a leader [*imām*] in all matters that are not deemed sin [i.e. in matters that are not against the command of Allāh ﷻ].[658] The conditions for such an imām are:

a) Muslim

b) Freeman [i.e., not a slave]

c) Adult [*bāligh*][659]

d) Has autonomy [Power, *qādir*]

e) Belongs to the Quraysh tribe

It is not a necessary condition for such an imām to be a Hāshimi,[660] or an Álawī[661] or that he be divinely protected from sin [*máşūm*]. These latter conditions are specified by the Rāfiđīs; their objective in doing so is to reject the rightful caliphate of the first three caliphs and leaders of muslims: [our masters] Abū Bakr al-Şiddīq, Úmar al-Fārūq and Úthmān al-Ghaniy ﵃, even though all the companions accepted their leadership and swore allegiance to them and acknowledged their command – including Mawlā Álī and his two sons, Imām Ĥasan and Imām Ĥusayn ﵄.[662] In fact, the condition of being an Álawī would even exclude Mawlā Álī from caliphate! As for *işmah,* i.e. divine protection from error, we believe that only Prophets and Angels are *máşūm*.[663] Only Rāfiđīs believe that the imāms are *máşūm*.

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[658] Because it is impermissible to obey anyone contradicting the command of Allāh and His Messenger ﷺ as mentioned in the ĥadīth: "There is no obedience of anyone in creation when [such a matter is] a sin against Allāh" [*Tirmidhī* §1095 via Mawlā Álī, and *Musnad Imām Aĥmad*, via Ibn Masúūd §3889 and Ímrān ibn Ĥuşayn, §20653].

[659] According to Islamic Law, a boy or a girl is considered as an adult when they reach puberty; a boy is considered pubert upon his first nocturnal emission and the girl reaches puberty upon menarche. If it is delayed for any reason, a boy or a girl is considered an adult at 15 years of age regardless of other criteria.

[660] Those belonging to the Hashimī clan – broadly, they would be the progeny of Mawlā Álī, his brother Aqeel and Jaáfar, and the descendants of Hamza and Abbas.

[661] The descendants of Mawlā Álī ؓ ibn Abū Ţālib are known as *Álawīs*; they include both 'sayyids' – i.e. descendants of Imāms Ĥasan and Ĥusayn (children of the noble lady Fatimah ؓ) and descendants of other children of Mawlā Álī ؓ.

Legal Precepts:

1. Mere qualification and eligibility for leadership is not sufficient for one to become a leader [i.e. an *imām*]; one also has to be accepted and appointed by the prominent members of the community[664] or the previous *imām*.
2. It is obligatory for every Muslim to obey the *imām* – the ruler of Muslims in every matter that does not contradict the sharīáh and there is no obedience in any matter that contravenes the *sharīáh*.[665]
3. It is preferred that the imām should be courageous and knowledgeable; he should work with the counsel of [upright] scholars.

It is not permissible for a child[666] or a woman to be the leader. If the previous *imām* had appointed a young boy, a caretaker or a steward will be responsible for governing the realm and issuing decrees until the boy reaches adulthood. This appointee will be a figurehead during this time and the steward will be the actual leader in this period.

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[662] *Ĥasanayn*: The Imāms Ĥasan and Ĥusayn, the two sons of Mawlā Álī and Lady Fatimah ﵃.

[663] *Máşūm*: Divinely protected from error.

[664] *Ahl al-ĥalli wa'l áqd.*

Imām Nawawī: "The condition for an imām is that he should be a Muslim, a responsible and sane adult, a freeman [i.e. not a slave], a male, a person belonging to the Quraysh tribe, an exceptional scholar [mujtahid], a person of courage and wisdom, a person who is sound of hearing and sight and is able to speak. His leadership becomes binding by swearing allegiance to him – more accurately, by the allegiance of the prominent people such as scholars, community leaders, people of influence, for whom it is easy to assemble and choose a leader. The condition [for the people appointing the leader] is that they should have the attributes of upright witnesses."[*Minhāj al-Ţālibīn*, p.500].

[665] The *sharīáh* is supreme and paramount. If a ruler issues a command that is against the *sharīáh*, we are not obliged to obey the ruler or the leader.

[666] That is someone who has not attained puberty – or is less than fifteen years of age.

A123. The rightful caliph after the Prophet ﷺ [his deputy], and the absolute leader [of all Muslims] was our master, Abū Bakr Şiddīq رضي الله عنه; after him was our master, Úmar Fārūq رضي الله عنه; then our master, Úthmān Ghaniyy رضي الله عنه; after him was Mawlā Álī رضي الله عنه. And for a period of six months after him, our master Ĥasan Mujtabā رضي الله عنه was the *khalīfah*. These esteemed personages are known as the "Rightly Guided Caliphs"[667] and the period of their rule is "The Rule of the Rightly Guided,"[668] as they discharged their duty honourably and were true representatives and successors of the Prophet ﷺ.

A124. Superiority after all the Prophets and Messengers عليهم السلام, among men, angels[669] and the jinn, belongs to Abū Bakr al-Şiddīq; then Úmar al-Fārūq; then Úthmān Ghaniyy and then Mawlā Álī رضي الله عنهم. Whoever claims that Mawlā Álī is superior to Abū Bakr al-Şiddīq is a deviant and a heretic.[670]

A125. When we say 'superior,' it means that he has a higher rank near Allāh; some people describe this as superiority due to the abundance of recompense [*thawāb*]; but this is not to be confused with the amount of reward [*ajr*].[671]

In many cases a greater reward is promised for someone far lesser in rank. It is said in the ĥadīth about the companions of Imām Mahdi: "Every one of his companions will receive a reward equal to that given to fifty." The companions asked: "as much as fifty men amongst themselves or fifty amongst us?" He replied: "[as by] fifty amongst you".[672] So the amount of reward [*ajr*] is greater for the companions of Imām Mahdi, but they can never be equal [in rank] to any of the Companions [of the Prophet ﷺ], let alone superior to any one of them. There is no comparison of the companionship of Imām Mahdi with the august company of the Master of Creation ﷺ! An analogy to explain the above is: that a king sends his minister and a few officers along with him on a mission. When they return victorious, the king gives a million[673] to each officer and a medal of honour to the minister. The amount of reward was indeed greater for the officers, but can that monetary prize be equal to the medal of honour given to the minister?

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[667] *Khulafā al-Rashidūn*; sing: *Khalīfah al-Rāshid*.

[668] *Khilāfah al-Rāshidah*.

[669] However, Messenger-Angels are superior to non-prophets; Sayyidunā Jibrīl عليه السلام is superior to Abū Bakr رضي الله عنه.

[670] It is a milder form of heresy, but heresy (*bidáh*) nevertheless.

[671] According to jurists there is a fine difference between *thawāb* [recompense] and *ajr* [reward], but they are used interchangeably. The difference is that ***thawāb*** is recompense, requital – something given measure for measure, compensation that one deserves; ***ajr*** is a 'reward,' beyond that which is deserved. See ***Endnote 29*** for a quote from Ţaĥtāwī on this difference.

[672] *Tirmidhī* §3058.

A126. The order of caliphate is according to the order of the superiority of the four caliphs; the one superior and greater near Allāh became the caliph first, and then the next; not that their superiority is according to their order of caliphate, as *Tafdilis* [deviants] pretending to be Sunni are saying nowadays: "In reality, superiority means superior governance and better administration".[674] If this were the case, then Fārūq the Great would be superior to Abū Bakr, as his period was described [by the Prophet ﷺ] as:

> I have not seen a diligent man work so well [as Úmar drawing water from the well] until people were inundated with that water.

As for the caliphate of Abū Bakr al-Şiddīq, he described it as:

> He was drawing weakly from the well; may Allāh forgive him.[675]

A127. The order of superiority after the first four caliphs is as follows:

i) The remaining [six] from the "Ten given glad tidings of paradise"[676]

ii) The [two grandsons of the Prophet ﷺ]: Imām Ĥasan and Imām Ĥusayn ؓ.

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[673] Literally, *lākh*=100,000 in the Indian counting system; this is substituted with 'million' for better readability as it is just a figure to indicate a very big reward.

[674] In other words Tafđīlīs claim that superiority mentioned in *áqīdah* books and ĥadīth etc. actually means "better administrator and superior in governance." They say this to subtly deny the overall superiority of the first three caliphs upon Mawlā Álī and subvert all the proofs that imply the 'superiority' of the caliphs and relegate it to merely worldly superiority – and that spiritual superiority belongs to Mawlā Álī. In our time, deviants like Prof. Tahir of Jhang [founder of *Minhajul Quran*] have pushed this heretical idea to unsuspecting and gullible masses. May Allāh destroy their subterfuge.

[675] Ĥadīth in *Bukhārī*, §3633 narrated by Ábdullāh ibn Úmar ؓ that RasūlAllāh ﷺ said [narrating a dream*]: I saw people gathered in a plain. Abū Bakr stood up and started to draw water from the well, he drew one or two pails of water and at times he was drawing weakly, may Allāh forgive him. Then Úmar took it from him and the pail became enlarged and huge in his hand. I have not seen a diligent man work so well, and do his job in such a superlative fashion [as Úmar] and he [drew water with such vigour and success that he] irrigated the land until it flooded the plain.* [Literally: until he made water to reach people until the watering hole around which camels recline. Also in *Bukhārī* §3676 with variant wording and *Tirmidhī*, §2296, The Book of Dreams].

[676] The *ásharah al-mubash'sharah*: (1) Abū Bakr (2) Úmar (3) Úthmān (4) Álī (the four *khulafā*) and the remaining six: (5) Zubayr ibn al-Áwwām (6) Saád ibn Abī Waqqāş (7) Ábdu'r Raĥmān ibn Áwf (8) Ţalĥah ibn Úbaydullāh (9) Saýīd ibn Zayd and (10) Abū Úbaydah Áāmir ibn al-Jarrāĥ رَضِيَ اللهُ عَنْهُم.

iii) The Companions who participated in the Battle of Badr ﵃.[677]

iv) The Companions present at the Pledge of Complaisance ﵃.[678]

Every companion mentioned above will surely and certainly go to paradise.[679]

A128. Everyone among the companions is righteous, good and upright. It is obligatory to speak about them in a positive manner.[680]

A129. It is deviance, heresy and deserving of hellfire to bear animus towards any of the Companions because it ultimately translates to dislike and hatred of the Prophet ﷺ himself. A person who is hostile towards the Companions is in reality a Rāfiđī – even if he accepts the four caliphs and claims to be a Sunni. For example, a person who bears hatred towards Muáāwiyah,[681] his father Abū Sufyān and his mother Hind or Ámr ibn al-Áāş or Mughayrah ibn Shúbah or Abū Mūsā al-Ashárīy ﵃. One cannot disrespect even Waĥshī, who murdered[682] Ĥamzah,[683] the chief of all martyrs,[684] before becoming a Muslim. After he became a Muslim, he killed[685] the filthiest human – the accursed Musaylamah, the Liar,[686] and dispatched him to Hell. He would often say: "I have killed the best among men and the worst among men."[687] If one disrespects or insults any of them or deems it permissible, he is a Rāfiđī. Even though insult of other companions is not as grievious as insulting the two sages [*shaykhayn*]: Sayyidunā Abū Bakr and Sayyidunā Úmar, because disrespecting them or rejecting their caliphate[688] is kufr according to jurists.

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[677] Badr is a hamlet near Madīnah. A historical battle took place here in the 3rd year after Hijrah, and is an important milestone in the history of Islām.

[678] *Baý-ah al-Riđwān*: The Pledge (of Divine) Pleasure; mentioned in the Sūrah al-Fat'ĥ 48:18. ***Indeed Allāh was Pleased with the believers when they pledged allegiance under the tree; so Allāh Knew what was in their hearts; so He made tranquillity to descend upon them and gave them the reward of an imminent Victory.***

[679] This was foretold by the Prophet ﷺ and hence the certainty.

[680] We acknowledge that errors of judgement were made by some companions, but we are not allowed to discuss them except in the context of mentioning historical events or narrating reports.

[681] *Hazrat* Muáāwiyah, *Hazrat* Abū Sufyān and *Hazrat* Hind ﵃ as mentioned in the original; the honorific *Hazrat* is omitted in the translation for better readability and not out of any concealed resentment. We seek Allāh's refuge from bearing ill-will or being disrespectful towards any of the companions.

[682] Lit. 'caused the martydom of..'

[683] Sayyidunā Ĥamzah ﵁ was the uncle of the Prophet ﷺ and became a martyr in the Battle of Uĥud.

[684] *Sayyidu'sh Shuhadā'a.*

[685] That is in the war against apostates waged by Sayyidunā Abū Bakr ﵁ after the passing of our Master, the Prophet ﷺ.

[686] Musaylamah al-Kadh'dhāb claimed to be a prophet and rose up in arms against Muslims after the passing of our Master ﷺ. Sayyidunā Abū Bakr ﵁ fought the apostates and quelled the rebellion.

[687] "The best among men" is an idiom; because absolutely, RasūlAllāh ﷺ is the best of all men.

A130. No *waliy* [friend of Allāh, a saint], howsoever great or prominent, can ever reach the rank of any of the companions.

Legal Precept 5: It is forbidden to discuss the disagreements, disputes and battles that occurred among the companions. Muslims must reflect upon the fact that every one of them was a Companion of the Prophet ﷺ and was his loyal and faithful slave.[689]

A131. Every companion – the highest and the least in rank among them [even though none of the companions is low] – will certainly go to Paradise. They will not hear the faintest sound from Hell.[690] They will enjoy comforts of Paradise to their heart's wish. They will not be subject to the distress and anguish at the time of Gathering [*ĥashr*] – instead, Angels will welcome them and say: It is the day you were promised. All the above assertions are derived from the Qur'ān.[691]

A132. The Companions were neither Prophets nor Angels – and hence they were not divinely protected from sin [*máşūm*]. Some errors and lapses occurred on the part of some Companions – but to rebuke them or criticise them is blatant opposition to Allāh and His Messenger ﷺ. In Sūrah al-Ĥadīd, Allāh táālā described two classes of

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[688] Refusing to accept the caliphate of the two sages and deeming it as usurpation.

[689] Anyone coming after their time is not in a position to judge their actions or second guess their motivations. Also, ***we*** [who are not companions] cannot criticise them based on statements by senior Companions such as Mawlā Álī ؓ – quoted in some reports as having rebuked Sayyidunā Muáāwiyah ؓ; he had every right to do so due to his seniority and superiority, and also because Mawlā Álī ؓ was also the undisputed leader [*imām*] of Muslims. Sayyidunā Muáāwiyah ؓ never disputed that Mawlā Álī ؓ was superior to him.

[690] They will be so far away from Hell that not even the faintest sound will reach them.

[691] Sūrah al-Anbiya, 21: 101-103.

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾
لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

Indeed, those for whom our Promise of goodness is already made; they shall be at a great distance from Hell; they will not hear even a faintest sound [from it]. They shall be in comforts of their heart's desire and will abide [in Paradise and comfort] forever. They will not be anguished by the intense distress and anxiety [on that day] and Angels will welcome them [saying:] This is your day, that which you were promised.

Companions – those who believed [and accepted Islām] prior to Victory of Makkah and those after, and then says about both classes:

وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ

Allāh has promised all of them a beautiful [reward][692]

After which, Allāh táālā says in the same *āyah*:

وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allāh Knows everything that you do[693]

When Allāh táālā has the complete knowledge of everything that one did or does - and then said [reworded]: '*We have promised them paradise, and that they will not be punished, they will be honoured and given reward*,'[694] what right does anyone have to criticise them or rebuke them for any of their actions? Does a person who wishes to criticise the Companions seek to establish a separate kingdom alongside that of Allāh táālā?[695]

A133. Amīr Muáāwiyah ﵁ was a *mujtahid*.[696] This fact has been stated by Ábdullāh ibn Ábbās ﵄ in a ĥadīth mentioned in Şaĥīĥ Bukhārī.[697] A *mujtahid* can be right or wrong in his judgement. Thereafter, 'error' [*khaţa*] is of two types:

- Error of obduracy [*khaţa ínādī*]
- Error of interpretation [*khaţa ijtihādī*]

The first type cannot be committed by a *mujtahid* [sincerely striving scholar] but the second type - *khaţa ijtihādī* – can occur in the judgement of the *mujtahid* and Allāh will not punish them for such an error [of judgement]. In legal rulings pertaining to the affairs of this world, the second type of error [*khaţa ijtihādī*] is of two types:

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[692] Sūrah al-Ĥadīd, 57:10.

[693] Sūrah al-Ĥadīd, 57:10.

[694] As per the verses of Sūrah al-Anbiyā'a, 21:101-103 mentioned earlier.

[695] A rhetorical question; those knaves who attack the Companions or speak ill of them behave as if they know better than Allāh táālā or as if they would compete with Him! *al-íyādhu billāh.*

[696] One who strives to find the truth based on his knowledge; a mujtahid is a scholar whose intention is noble, but he can commit an error in interpretation or exercising his independent judgement.

[697] *Bukhārī*, §3765 in the words: "Leave him alone, he is a jurist [*faqīh*]," meaning *mujtahid* scholar.

- **Retained Error** [*khaţa muqarrar*]: is that error of a mujtahid which is not refuted. This is an error which does not cause strife among the ummah; such as [a fiqh issue] recitation of *fātiĥah* by the follower [*muqtadiy*] in a congregational prayer.[698]

The second type is:

- **Repudiable Error** [*khaţa munkar*]: is that error which will be refuted because it causes strife among Muslims. The error [of judgement] made by Amīr Muáāwiyah, when he rose against Mawlā Álī, was of this type. The judgement in this case was already made by RasūlAllāh ﷺ when he approved of Mawlā Álī [that he would be in the right] and [said:] Amīr Muáāwiyah would be forgiven رضي الله عنهم.[699]

Legal Precept 6: Some ignoramuses say that we should not say the prayer: رضي الله عنهم meaning, "may Allāh be pleased with them," when Amīr Muáāwiyah is mentioned along with Mawlā Álī. This is false and baseless. Scholars have said unequivocally that it is desirable to say the prayer along with the name of any companion [of the Prophet ﷺ]. Claiming an exception without any evidence is an attempt to trifle with the sharīáh.[700]

A134. The Rightly Guided Caliphate [*khilāfat e rashidah*] in the footsteps of the Prophet ﷺ lasted for thirty years[701] – and ended with the six month rule of Ĥasan ibn Álī رضي الله عنهما. Thereafter, the reign of *Amīr al-Mu'minīn* [The Leader of Believers] Úmar ibn Ábd al-Ázīz is also termed the Rightly Guided Caliphate – and in the End Times, the caliphate of Imām Mahdi will also be a Rightly Guided Caliphate. Amīr Muáāwiyah رضي الله عنه is the first Muslim king, and it is thus indicated in the Torah: ***He [the Prophet ﷺ] will be born in Makkah, migrate to Madīnah and his kingdom will be in the Levant.***[702]

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[698] This is a differed upon issue – Imām Shāfiýī ruled it mandatory for the *muqtadiy* to recite *fātiĥah*; our imām [Abū Ĥanīfah] ruled that it is undesirable for the follower to recite. Obviously, one of them is right – we as Ĥanafis believe that our imām's position is right, along with the possibility of his having made an error – but only Allāh táālā knows the reality. Whoever might have erred, these kind of errors do not harm their faith or actions of Muslims and they do not fight upon this.

[699] In a narration, Úmar ibn Ábdu'l Ázīz said: "I saw RasūlAllāh ﷺ in a dream with Abū Bakr and Úmar sitting beside him; I greeted him and sat down. While I was sitting both Álī and Muáāwiyah were brought in and they were sent inside a room and the door was closed and I kept watching; soon thereafter, Álī came out saying: "The case was decided in my favour, by the Lord of Kábah!" and Muáāwiyah followed him shortly and he was saying: "I was forgiven, by the Lord of Kábah!" [*Al-Bidāyah wa'n Nihāyah*, 8/137 events of 60 AH].

[700] Lit. *nayī sharīát gadhnā*: crafting a new sharīáh.

[701] *Şaĥīĥ ibn Ĥibbān*, §6657; *Mishkāt*, §5395 vide *Tirmidhī*, §2226, *Musnad Imām Aĥmad* §21919, §21923, §21928 the ĥadīth of Safīnah رضي الله عنه and *Abū Dāwūd*, §4646-47.

[702] *Sharĥ al-Sunnah*, §3628.

Thus, even if the rule of Amīr Muáāwiyah is a 'kingdom,' in reality it is the kingdom of Muĥammad RasūlAllāh ﷺ. Imām Ĥasan ؓ had a huge army of men ready to fight and die for him, but still made peace with Amīr Muáāwiyah ؓ of his own choice, and handed the *khilāfah* to him and swore fealty to him. This is a truce that was liked by RasūlAllāh ﷺ himself, and which he had foretold, when he said about Imām Ĥasan ؓ:

This son of mine is a Sayyid [a leader] – mayhap Allāh will cause him to make peace between two great factions among Muslims.[703]

Therefore, those who blame Amīr Muáāwiyah or criticise him or accuse him of having committed sin – in reality accuse Imām Ĥasan ؓ [for handing him the *khilāfah*] – rather, it is as if he blames and criticises RasūlAllāh ﷺ and Allāh táālā.[704]

A135. The Mother of Believers – Áayishah Şiddīqah[705] ؓ is a certainly among the prominent ladies of paradise and is certainly the beloved wife and will remain the wife of our master Muĥammad ﷺ in the Hereafter as well.[706] Whoever hurts her, in reality hurts the Prophet ﷺ.[707] Ţalĥah and Zubayr ؓ are among the Ten Given Glad Tidings [*ásharah e mubash'sharah*]. These esteemed personages also made an error of judgement against *Amīr al-Mu'minīn* Mawlā Álī ؓ. But all of them eventually realised their error and retracted from their positions. In the parlance of sharīáh, 'rebellion' [***baghāwat***] means to rise against the rightful ruler – irrespective of its reason being obduracy or due to an error of judgement [*khaţa ijtihādī*]. Since the aforementioned companions recanted, they cannot be termed as 'rebels'. The faction of Amīr Muáāwiyah ؓ has been termed as the 'rebellious faction' [*fi'ah al-bāghiyah*][708] according to the parlance of sharīáh. However, this term 'rebels' [*bughāt*] has now come to refer to insurgents, rioters and mischief-makers, which is an offensive expression and deemed insulting in our time. It is forbidden to use this term [now] for any companion.

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[703] *Bukhārī* §2704.

[704] Because RasūlAllāh ﷺ indicated his approval for the Great Armistice which came into effect solely because of the choice made by Imām Ĥasan ؓ. The entire credit for the battle being averted, and the sparing of Muslim blood, is due to Imām Ĥasan's abdication.

[705] Sayyidah Áayishah is the daugher of Siddīq ؓ and hence she is called *Siddīqah*.

[706] In a ĥadīth narrated by Sayyidah Áayishah ؓ: The Messenger of Allāh ﷺ told me: "Indeed, death will be easier for me, for I was shown that you will be my bride in Paradise." [Ţabarānī in *Mújam al-Kabīr*, §97].

[707] *Bukhārī* §4141.

[708] *Bukhārī* §447. Ĥadīth of Sayyidunā Ámmār ؓ in which he was told: '*You will be killed by a group of rebels*'.

A136. The Mother of Believers, Sayyidah [Áayishah] Şiddīqah ﵂, the daughter of [Abū Bakr] al-Şiddīq ﵁ is the beloved of the beloved Messenger ﷺ of Allāh, the Creator-Sustainer of the universe. Anyone who dirties his tongue by casting aspersion on her chastity or maligns her virtuous person, as was done in the Incident of Slander[709] [*ifk*], is absolutely, certainly a kāfir and an apostate. If a person does not make the above accusation,[710] but still slanders against her in other ways, is an abusive Rāfiđī and a hell-bound heretic.

A137. [The two grandsons of the Prophet ﷺ]– Imām Ĥasan and Imām Ĥusayn ﵄ are both martyrs of a very high rank.[711] Anyone who denies their martyrdom is a heretic and one of a perverted creed [*bud-dīn*].

A138. Yazīd was a reprobate, an open sinner and a profligate who committed enormities openly. There can be no comparison between this pervert and Imām Ĥusayn ﵁, the perfume of RasūlAllāh ﷺ.

In our times, some deviants say: "We should not speak about them. Both are our princes [and deserve to be respected]." Anyone who says thus is a reprobate, a Naşibi, kharijite[712] and deserves of being flung into hellfire. However, on the issue of considering Yazīd as a kāfir and cursing him, there are three positions of Sunni scholars. The position of our imām, Abū Ĥanīfah, is that we prefer to be silent about his state – other than calling him a reprobate, sinner and transgressor, we will neither call him a kāfir, nor will we consider him a Muslim.[713]

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[709] The hypocrites accused the chaste lady of adultery – and Allāh táālā exonerated her in the Qur'ān. Any accursed wretch who repeats that false and libellous accusation is an apostate, as he rejects the Testimony of Allāh that Sayyidah Áayishah is chaste, pure, virtuous, faultless and blameless.

[710] That is accusation of adultery.

[711] Imām Ĥasan ﵁ was poisoned in 49 AH and thus martyred nine years after he made peace with Sayyidunā Muáāwiyah ﵁; after his passing, Yazīd usurped the seat and tried to obtain the allegiance of Imām Ĥusayn ﵁ by force; when he refused, Yazīd's army, upon the command of Ibn Ziyad martyred him along with his entire household and entourage [save a few survivors] at Karbala in the year 61 AH.

[712] Naşibi and Khārijī/Khawārij is that sect which bears enmity to Mawlā Álī ﵁, his children and their honourable descendants. The Khawārij were dissidents who rebelled against Mawlā Álī ﵁ and bore hatred towards him. Mawlā Álī was struck from behind by Ibn Muljam al-Muradi, a kharijite assigned to assassinate Mawlā Álī.

[713] See my paper on this subject: *Cursing Yazīd* for a detailed analysis of this issue [to be released shortly]. The other two positions are: Imām Aĥmad and his followers consider him a kāfir, and hence, permit cursing him; others considered him a sinful Muslim, and as there is not enough evidence to rule him a kāfir, they do not curse him. Also see the commentary of the couplet: ***Yazīd is not cursed after his death..*** in *Bad' al-Amālī*., a didactic poem on Sunni creed, the English translation of which is available for download on *ridawipress.org*.

A139. The Noble Household [*Ahl al-Bayt*][714] are the leaders of Ahl al-Sunnah. One who does not love them is an accursed[715] kharijite deserving of scorn and rejection.

A140. The Mothers of Believers [*umm al-mu'minīn*] Khadījah al-Kubrā and Áayishah Şiddīqah; [and the Prophet's daughter] Sayyidah Fāţimah[716] are undoubtedly and absolutely honoured ladies of paradise.[717] These [three ladies] and other noble daughters of the Prophet ﷺ and chaste wives of the Prophet ﷺ are superior to all other female Companions [*şaĥābīyyāt*] of the Prophet ﷺ.

A141. The testimony of all of them being chaste is present in the Qur'ān.[718]

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[714] This includes the progeny of the Prophet ﷺ and also his blessed wives. In fact, RasūlAllāh ﷺ described his slave Salmān ؓ as a member of this lofty household.

[715] Cursing someone by their name is impermissible. However, saying about a class of people – like liars, heretics, Rāfiđīs, drunkards – that they are accursed; or about 'someone' indeterminate and remains unnamed, as in the cases above is allowed.

[716] *Şaĥīĥ Bukhārī*, the heading of the topic of ĥadīth §3767: "***Fāţimah is the leader of all the women in paradise***"

[717] *Jannati*: meaning, they will enter and live in paradise forever.

[718] Sūrah al-Aĥzāb, 33:33. ***Indeed Allāh Wishes to keep you away from every filth [and dishonour], O household [of the Prophet] and to cleanse you immensely and make you immaculate***.

16. THE FRIENDS OF ALLAH

Wilāyah[719] is a high state, a lofty rank of closeness that Allāh most High and Glorious bestows upon His dear slaves, and grants them this rank from His Grace and Bounty to whom He Wills.

Legal Precepts:

1. *Wilāyah* [or sainthood] is a bestowed attribute; it cannot be acquired by anyone by simply performing intense worship and plenteous good deeds; indeed, plenty of good deeds pave the way for being eligible to be granted this Gift of Allāh – even though some of them are blessed with this rank, right from the beginning.[720]
2. *Wilāyah* is not given to an ignoramus or an illiterate. A *waliy* [saint] will possess knowledge, whether obtained by external means [such as studying under scholars or from books] or by enlightenment bestowed upon him by Allāh táālā sans a medium.

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A142. Eminent saints among the followers of Sayyidunā Muĥammad ﷺ are superior to all the saints among the followers of other Prophets ﵈. Among the saints in our nation [i.e. followers of Sayyidunā Muĥammad ﷺ] the four rightly guided caliphs[721] are superior in spiritual illumination [*márifah*] and closeness [*qurb*] to Allāh. The order of their superiority is the same as the order of their reign – the one highest in spiritual knowledge and nearness to Allāh is Abū Bakr al-Şiddīq;[722] then Úmar al-Fārūq;[723] then Úthmān Dhu'n Nūrayn[724] and then Mawlā Álī al-Murtađā[725] ﵃.

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[719] It can be described as sainthood; a *waliy* is a saint (but not in the context or meaning used by Christian clergy); he/she is a friend of Allāh. When we say 'friend' of Allāh, we mean that Allāh táālā loves him and the slave has become totally submissive to Allāh, whereby he does not say or do anything that displeases Allāh or is against the command of Allāh. Such a person is an upright Muslim, a righteous man [or woman] who strictly adheres to the sharīáh – the sacred Law given by our master, Muĥammad ﷺ.

[720] Long before one has attained renown for worship and righteousness; some are granted such state from birth – such as our master, Shaykh Ábdu'l Qādir al-Jilani ﵁.

[721] Our masters: Abū Bakr, Úmar, Úthmān and Álī ﵃.

[722] *Şiddīq al-Akbar*: Şiddīq is the highest rank of saints and Abū Bakr ﵁ is the greatest among them.

[723] *Fārūq al-Aáżam*: The greatest Fārūq. Al-Fārūq means the person who accurately discerns, differentiates between the right and the wrong; one of sound judgement.

[724] *Dhu'n Nūrayn*: The one bestowed with two lights.

[725] *Al-Murtađā*: Lit., 'he who has gained the pleasure [of Allāh],' among the titles of Álī ibn Abī Ţālib ﵁.

Indeed, when we talk of the rank of perfection, our Master, the Holy Prophet ﷺ appointed the two sages[726] [Abū Bakr and Úmar] as his deputies in the aspects of prophethood[727] and Mawlā Álī as his deputy in aspects of sainthood.[728] Thus every saint [*waliy*] after him attains the good fortune through him and is subordinate to him; thus it will be until Judgement Day.

A143. The Sufi Path [*ţarīqah*] does not contradict or oppose the Sharīáh. In fact, it is the inner aspect of the Sharīáh. Ignorant claimants of *taşawwuf* who say "The Sharīáh and Ţarīqah are two separate things" are astray and misguide others. It is an invalid claim and explicit kufr to consider oneself free from the bonds of Sharīáh.[729]

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Legal Precepts:

3. Nobody is exempt from the rulings and the binding of the Sharīáh; no saint or righteous person, howsoever great he may be, is exempt from following the Sharīáh.[730] Some ignorant and illiterate 'sufis' claim that: "Sharīáh is the road and one needs to walk upon it until they reach their desired destination. We have reached the destination [and are therefore, are not bound by the Sharīáh]."

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[726] *Shaykhayn*: Lit. the two shaykhs, the two sages.

[727] Among the aspects of Prophethood are things like being leaders in guidance, giving laws, fighting disbelief and clarifying the sharīáh – and the two sages were deputies of the Prophet ﷺ in this aspect; for example, after the Prophet's ﷺ passing, Sayyidunā Abū Bakr decisively put down the rebellion of the apostates; he fought the deniers of zakāt; similarly, Sayyidunā Úmar fought disbelievers and in his time the Islamic empire spread far and wide. [based on *Fatāwā Ridawiyyah* 29/234].

[728] Every prophet has all the superlative attributes of the most accomplished saint; so he attains the highest ranks of sainthood [*wilāyah*]. And thereafter are the ranks of prophethood. Our master ﷺ is higher than everyone in the creation.

[729] Imām Aĥmad Riđā: "There is no contradiction between the Sharīáh, Ţarīqah, Ĥaqīqah and Márifah; [all of these states/aspects complement each other]. If someone claims they are separate matters without having understood it, he is an ignoramus; if someone says so after having understood the terms, he is misguided and a heretic. Sharīáh is the name given to the sayings of the Prophet ﷺ, Ţarīqah is that which describes the actions of the Prophet ﷺ, Ĥaqīqah is about the states of Prophet ﷺ and Márifah is the peerless knowledge of Prophet ﷺ." [*Al-Fatāwā ar-Riđawiyyah* 21/460; also see his monograph: *Maqāl al-Úrafā* on this topic].

[730] No sane and pubert person [man or woman] in their senses can claim to have a special dispensation and exemption by the law [Sharīáh]. Indeed, there are situations, such as duress or coercion, or when a person is not in their senses or has lost their sanity, or a child who is still not come of age; such legal dispensations and special circumstances can be known and ascertained by consulting a qualified Muftī.

The doyen of the Sufis,[731] Junayd Baghdādī described them as:

صدقوا لقد وصلوا ولكن إلى أين؟ إلى النار

> They tell the truth and indeed they have reached destination.
> But where? Their destination is Hell-fire.

However, if a man is absorbed in an ecstatic state and has lost his mind, like an unconscious man, the pen of the Sharīáh is lifted[732] [and such a person is indeed exempt]; but one should also know that such a person will not make claims or speak like this – nor will he ever contest or oppose the sharīáh.[733]

4. Allāh táālā has bestowed upon immense powers to His saints [*Awliyā'a*] – and the greater ones among them have been granted powers to dispense in affairs of this world. They are the true deputies of the Prophet and the powers are granted to them as his deputies; [a part of] knowledge of unseen is given to them. Some are granted the knowledge of the past and the future [*mā kāna wa mā yakūn*] and some are given the knowledge of the Preserved Tablet [*al-lawĥ al-maĥfūż*] – and all this is given to the Awliyā'a through the means of RasulAllah ﷺ. Non prophets can never know about the unseen, except by the intercession of one of the Messengers of Allāh.[734]

A144. Miracles of saints [*awliyā'a*] are real and true; one who denies miracles is misguided and is a heretic.

* * *

Legal Precepts:

5. Miracles [*khawāriq*] such as: bringing back the dead to life, giving sight to a congenitally blind person, curing the leper and making him whole, travelling from the east to the west in a short span of time and all such things that defy natural laws can occur at the hands of saints [*awliyā'a*], except those miracles [*mújizah*] which are proven to be exclusive for Prophets – such as producing something like a chapter of

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[731] *Sayyidu't Ţā'ifah*: The leader of the group, an authority among sufis.

[732] In a ĥadīth: "The pen is lifted from three: a child until puberty, a man in sleep, until he wakes up, and a person who has lost his mind, until he recovers." [*Abū Dāwūd*, §4403, *Tirmidhī,* §1428]. Imām Taqīyuddīn Subkī [d.756 AH] has explained the minutiae of this ĥadīth in a monograph titled *Ibrāz al-Ĥikam min Ĥadīthi Rufiý al-Qalam*.

[733] *Al-Malfūż*, 2/240.

[734] Awliyā'a are given this knowledge only due to their association and following a Prophet ﷺ.

the Qur'ān, or beholding Allāh táālā in this world with waking eyes,[735] or being honoured by Divine Speech. These are special attributes of Prophets and anyone who claims them for any saint [*waliy*] or oneself is a kāfir.

6. It is desirable to seek help by their means [*istiáānah*, *istimdād*]. They aid those who seek their help when one asks in a manner that is permissible. But do they help independently and without Allāh's permission? Certainly not! This is the deception of the Wahābīs. No Muslim believes or imagines that a saint[736] can act independent of Allāh's Will. It is the peculiar trait of the Wahābī to deliberately distort and impute ugly meanings to actions of Muslims.
7. Visiting their graves is a means of gaining blessings.
8. To call them for help from near or far is a practice of our elders.
9. The saints are alive in their graves; their knowledge, abilities of perception, hearing, sight are more powerful than what they possessed in their worldly lives.
10. It is a desirable and praiseworthy thing to donate reward of good deeds to them. Gnostics have termed it as *nadhr* or *niyāz*. This is not the same as the *sharaýī* concept of Vow [*nadhr*] for Allāh.[737] Rather, it is similar to a tribute given to kings and rulers. Especially, the fātiĥah of *gyarahwīn*[738] is one such act that is a great source for blessings and prosperity.
11. The *úrs* of the Awliyā'a is praiseworthy. By *úrs*, we mean: recitation of the Qur'ān, recitation of *fātiĥah*, recitation of poems in praise of the Prophet ﷺ, religious sermons and donating rewards of good deeds, are all praiseworthy actions. As for those actions prohibited by the sharīáh – they are prohibited and condemnable at all times and places; in fact, such things are even more deplorable at the blessed resting places [i.e. graves] of Awliyā'a.[739]

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[735] While this is deemed possible even for non-Prophets; only our Prophet ﷺ was given this blessing.

[736] Nobody can do anything without the permission of Allāh. Everything and everyone in the creation is subject to Allāh's Will and His Power.

[737] *Nadhr* or Vow is a form of worship and it is kufr and shirk to make such a vow towards creation.

[738] *Fātiĥah of Gyarahwīn*: A gathering of dhikr and a feast for the assembled people, on the eleventh day of Rabīý al-Aākhir. However, it can be held on any day throughout the year. The reward of these good deeds is donated to the soul of the eminent saint, Shaykh Sayyid Ábdu'l Qādir al-Jīlānī [d. 569 AH.] of Baghdad.

[739] Shāh Ábdu'l Ázīz Dihlawī permitted and attended such gatherings. See ***Endnote 30***.

Warning: Praised be Allāh, common Muslims respect and honour the Awliyā'a and they look upon Sufi Masters [*mashā'ikh*] with special reverence. Being admitted in their circles[740] is deemed to be a reason for success in this world and the hereafter. It is therefore, that Wahābīs in our time have also started the practice of accepting aspirants in a shaykh-led ţarīqah – merely to deceive the commonfolk, even though Wahābīs repudiate and deny Awliyā'a.[741] Therefore, those who wish to be admitted as aspirants [*murīd*] in a Sufi chain, should make enquiries and ensure that the shaykh to whom one pledges allegiance is a proper Sunni – otherwise, if he turns out to be a heretic, one risks losing his faith [*īymān*] altogether!

Iblīs [the devil] sometimes appears in the form of humans
Therefore, one should not place his hand in every hand[742]

* * *

There are four conditions for one to be a spiritual guide. It is obligatory to investigate these things before one becomes a disciple of a shaykh.

1. The said shaykh should be a Sunni, and follow the correct creed; i.e. the creed of Ahl al-Sunnah.
2. He should be a scholar. At the least, he must know answers for common religious matters and [if he doesn't know already] he should have the capability to refer to books and find out answers by himself.
3. He should not be a flagrant sinner or a reprobate [*fāsiq múlin*]
4. He should have an unbroken chain[743] of authorisation reaching the Prophet ﷺ.

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[740] Lit. *silsilah*: chain. Pledging allegiance to the shaykh and being admitted in his circle, in a continuous chain [*silsilah*] that reaches our Master, the Prophet ﷺ.

[741] That is, they deny that Awliyā'a have a special rank and powers granted by Allāh.

[742] That is, investigate the state of the shaykh, before you pledge allegiance as a seeker.

[743] Every shaykh/master in the chain should be an upright man, and a trustworthy Sunni scholar. If a heretic or a person who professes beliefs that are incompatible with Ahl al-Sunnah, appears in the chain, it is deemed broken or interrupted. Allāh táālā knows best.

نَسْأَلُ اللهَ الْعَفْوَ وَالعَافِيَةَ فِي الدِّيْنِ وَالدُّنْيَا وَالْآخِرَةِ وَالْاِسْتِقَامَةَ عَلى الشَّرِيْعَةِ الطَّاهِرَةِ وَمَا تَوْفِيْقِيْ إِلَّا
بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيهِ أُنِيْبُ وَصَلَّى اللهُ تَعَالٰى عَلٰى حَبِيْبِه وَآله وَصَحْبه وَابْنه وَحِزْبه أَبَدَ الْآبِدِيْن
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن

We ask Allāh táālā for forgiveness and safety – in this world and in the Hereafter. We beseech Him to keep us steadfast on the Pristine Sharīáh, and my success is not except by the Grace of Allāh. I have put my trust in Allāh and I turn towards Him for aid. Blessings of Allāh, Most High, be upon His beloved Messenger, and upon his descendants, his Companions, and his grandsons, and his group forever and ever.

All praise is due to Allāh, the Lord-Sustainer of the universe.

The poor [servant of Allāh]
Amjad Álī Aáżamī
May Allāh forgive him.

* * *

END OF PART ONE OF BAHĀR E SHARĪÁT

APPENDIX A

ATTRIBUTES OF ALLĀH FROM QUR'ĀNIC VERSES

Divine Attributes were mentioned in Áqīdah article #28, derived
from the verses of the Qur'ān which are mentioned below.

* * *

1. He does what He wills and as He wills – no one can restrict Him; nor can anyone restrain Him from doing what He wills.

إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

Indeed, your Lord-Almighty does what He wills[744]

إِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ

Indeed, Allāh does what He wills[745]

ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ فَعَّالٞ لِّمَا يُرِيدُ

The Owner of the Throne, the Glorious; He does what He wills[746]

2. He does not get drowsy, nor is He overcome by sleep.

لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞ

Neither drowsiness takes Him, nor sleep.[747]

3. He watches everything in the creation.

هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ

He is Allāh – there is no God except Him; He is the [absolute] King, He who is
transcendent from every flaw, the giver of peace, He who grants safety
and security, He watches [over His creation][748]

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[744] Sūrah Hud, 11:107.

[745] Sūrah al-Ĥajj, 22:14.

[746] Sūrah Al-Burūj, 85:15-16; in the 15th verse, *al-Majīd*: the Glorious refers either to Allāh táālā or the Throne; both are valid interpretations.

[747] Sūrah al-Baqarah, 2:255; part of *Ayat al-Kursi.*

[748] Sūrah al-Ĥashr, 59:23. ***Al-Muhaymin***: He who Watches over His creation – their deeds, their sustenance and their lives; He has taken upon Himself to protect them. It is also said that He watches over them and protects them [*raqīb*, *ĥafīż*]; it is said it is He who gives safety. [*Al-Újālatu'l Ĥasnā*, Suyūṭī, p. 27].

إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا

Indeed, Allāh is ever Watchful over you[749]

4. He neither gets tired, nor does He become weary or fatigued.

وَمَا مَسَّنَا مِن لُّغُوبٖ

And We were not touched by fatigue or weariness[750]

أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
وَلَمۡ يَعۡيَ بِخَلۡقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰ

Do they not see that it is Allāh who has created the heavens and the earth, and was not exhausted by creating them, [likewise] has the Power to resurrect the dead [751]

5. He gives sustenance to everyone and everything in the creation.

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ

All praise to Allāh, the Sustainer of all the Worlds[752]

6. He is more Merciful and Benevolent than one’s own parents.

وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ

He is the most Merciful [753]

إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ

Indeed, Allāh is certainly Benevolent towards humans and is Merciful[754]

ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُ

Allāh is Gracious towards His slaves and gives sustenance to whom He wills [755]

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[749] Sūrah al-Nisā’a, 4:1.

[750] Sūrah Qāf, 50:38.

[751] Sūrah al-Aĥqāf, 46:33.

[752] Sūrah al-Fātiĥah, 1:1. The name ***Rabb*** means sustainer, nourisher.

[753] Sūrah al-A’árāf, 7:151, Sūrah Yūsuf, 12:64 and 12:92; Sūrah al-Anbiyā’a, 21:83.

[754] Sūrah al-Baqarah, 2:143. ***Ra’ūf***

[755] Sūrah al-Shūrā, 42:19. ***Laţīf***

إِنَّ رَبِّي رَحِيمٞ وَدُودٞ

Indeed, my Lord-Sustainer is Merciful, Most-Loving[756]

7. He is the most forbearing [*al-Ĥalīm*].

وَٱللَّهُ غَفُورٌ حَلِيمٞ

And Allāh is Forgiving, Forbearing[757]

8. His Benevolence is the comfort for broken hearts;

أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ

Listen! By the remembrance of Allāh are the hearts comforted[758]

9. He alone is worthy of Greatness and Glory.

وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ

And He is the Most High, the Greatest[759]

وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ

And Greatness belongs to Him, in the heavens and the earth;
and He is the most Powerful, the Indomitable and the most Wise[760]

10. He creates [humans] in the wombs of their mothers, as He pleases.

هُوَ ٱلَّذِي يُصَوِّرُكُمۡ فِي ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُ

It is He who shapes you in the wombs, as He pleases[761]

11. He forgives sins and accepts repentance.

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ

He forgives sins and accepts repentance, and of Powerful Grasp [i.e. severe punishment][762]

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[756] Sūrah Hūd, 11:90; ***Wadūd***: One who loves his slaves

[757] Sūrah al-Baqarah, 2:225, 235. Sūrah Aāl Ímrān, 3:155. Sūrah al-Fāţir, 35:41. ***Ĥalīm***

[758] Sūrah al-Raád, 13:28.

[759] Sūrah al-Baqarah, 2:255.

[760] Sūrah al-Jāthiyah, 45:37.

[761] Sūrah al-Aāl Ímrān, 3:6.

[762] Sūrah al-Ghāfir, 40:3.

12. His Wrath [is upon disbelievers and sinners].

فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ

So upon them is the Wrath of Allah[763]

وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ

And He is the Only One, the Subduer[764]

13. His Grasp is powerful and none can escape Him; except, when He Himself chooses to release them.

إِنَّهُۥ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ

He is indeed the Almighty, of Powerful Grasp [and will give] intense punishment[765]

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ

And if Allāh makes adversity touch you, none can remove it except He[766]

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Indeed the Grasp of your Lord-Sustainer is extremely Powerful[767]

14. He can extend a small thing to make it into an enormously vast one; or shrink a gigantic thing into a tiny speck.

وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

And He has the Power over everything [to do anything] [768]

15. He can elevate whom He wills and debase whom He wills.

نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ

We elevate the ranks of whoever We wish[769]

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[763] Sūrah al-Naĥl, 16:106.

[764] Sūrah al-Raád, 13:16.

[765] Sūrah al-Ghāfir, 40:22.

[766] Sūrah Yūnus, 10:107.

[767] Sūrah al-Burūj, 85:12.

[768] Sūrah al-Rūm, 30:50

[769] Sūrah al-Anáām, 6:83.

وَرَفَعَ بَعۡضَكُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ

And He has elevated some amongst you above some others, in ranks [770]

16. He can give honour to the despicable and humiliate the honourable.

وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ

You give honour to whom You will and disgrace whosoever You wish[771]

17. He guides whom He wills on the straight path and lets go astray whom He wills.

فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۖ

So, indeed, Allāh lets go astray whom He wills and guides whom He wills[772]

18. He can grant His closeness to whom He wills, and forsake whom He wills or spurn from His Grace whom He wishes.

وَٱللَّهُ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ

And Allāh distinguishes by His Mercy whom He wills
And Allāh is the Possessor of immense bounty[773]

19. He can give anything He wishes to whoever He wishes, and take away anything He wishes from whosoever He wishes.

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ

Say: O Allāh! The Absolute Sovereign! You give dominion to whom
You will and take away kingdom from whosoever you wish[774]

20. Whatever He does is just and equitable.

وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗا

And complete is His Word, with Truth and Justice[775]

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[770] Sūrah al-Anáām, 6:165.

[771] Sūrah Aāl Ímrān, 3:26.

[772] Sūrah Fāţir, 35:8.

[773] Sūrah al-Baqarah, 2:105.

[774] Sūrah Aāl Ímrān, 3:26.

[775] Sūrah al-Anáām 6:115.

21. He is transcendent from being unfair and unjust; He is free from attributes of cruelty and oppression.

وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ

And Allāh does not oppress His slaves[776]

22. He is the Most Exalted, and the Greatest.

وَهُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ

And He is the Most Exalted, the Greatest[777]

23. His [Power and Knowledge] encompasses everyone and everything.

إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ

Indeed, He encompasses everything [by Power and Knowledge][778]

24. No one and nothing can encompass Him.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ

No sight can encompass Him[779]

وَلَا يُحِيطُونَ بِهِۦ عِلْمًا

And their knowledge cannot encompass Him [780]

25. Benefit, harm, welfare, ruin, blessing and deprivation are all absolutely in His Power.

قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ

Say: I do not have any authority upon myself for harm or
benefit, except that which Allāh wishes[781]

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[776] Sūrah al-Ĥajj 22:10.

[777] Sūrah Saba’ 34:23. Exalted from having an equal or a rival; Exalted in His Majesty.

[778] Sūrah Fuşşilat 41:54.

[779] Sūrah al-Anáām 6:103.

[780] Sūrah Ţā-hā 20:110.

[781] Sūrah Yūnus, 10:49.

26. He aids the oppressed and those denied justice

وَٱنتَصَرُواْ مِنۢ بَعۡدِ مَا ظُلِمُواْۗ وَسَيَعۡلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٖ يَنقَلِبُونَ

And they were given aid after they were oppressed, and very soon,
those who oppress shall know where they will be turned over to[782]

27. He avenges injustice, punishes the cruel, tyrants and oppressors.

وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ

And Allāh is Glorious and Mighty, the Absolute Avenger[783]

يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ

On that day We shall hold in a Powerful Grasp; indeed We shall avenge[784]

28. Nothing can happen without His Will [*mashīyah, irādah*].

إِنَّ ٱللَّهَ يَفۡعَلُ مَا يَشَآءُ

Indeed Allāh does what He wishes[785]

فَعَّالٞ لِّمَا يُرِيدُ

He [Allah] does what He wills[786]

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ

And you do not wish except that which Allāh wishes[787]

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[782] Sūrah al-Shuárā, 26:227.

[783] Sūrah al-Mā'idah, 5:95.

[784] Sūrah al-Dukhān, 44:16.

[785] Sūrah al-Ĥajj, 22:18.

[786] Sūrah al-Burūj, 85:16.

[787] Sūrah al-Insān, 76:30.

29. He is pleased with good deeds

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

If you commit disbelief [kufr] then, [know that] Allāh is Independent of your [belief and actions]; He will not be [leased with the disbelief of His slaves; If you are thankful, He will be pleased with you. No soul shall bear the burden of another [soul]. Thereafter, towards your Lord-Sustainer [rabb] is your return and He will inform you of what you have done. Indeed, He knows what is [concealed] in the breasts.[788]

رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

Allāh táālā is pleased with them and they are pleased with Him.
That will be the greatest success[789]

أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ

Then, is he who followed a path seeking to please Allāh, similar to him, who went forth with the Displeasure of Allāh and whose destination is Hell? And what an evil destination![790]

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

Their reward near their Lord-Sustainer will be the Gardens of Eden; flowing beneath which are streams; they shall reside in there forever and ever after. Allāh táālā is pleased with them and they are pleased with Him. That is for one who fears his Lord-Almighty[791]

30. He is displeased [or angered] with [disbelief,] bad deeds, and sins.

فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ

So indeed, Allāh will not be pleased with the reprobate folk[792]

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[788] Sūrah al-Zumar, 39:7.

[789] Sūrah al-Mā'idah, 5:119.

[790] Sūrah Aāl Ímrān, 3:162.

[791] Sūrah al-Bayyinah, 98:8.

[792] Sūrah al-Tawbah, 9:96.

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ
لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ

You will see many among them who will befriend those who disbelieve – what evil their souls have sent forth for themselves, for which Allāh táālā is angry with them and they shall remain in punishment forever [793]

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ

Have you not seen those who have befriended a people upon whom is the Wrath of Allāh; they are not among you, nor among them – and they swear a false oath knowingly [perjury][794]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ

O you who believe! Do not befriend a people upon whom is the Anger of Allāh. Indeed they are in despair of the Hereafter, just as the disbelievers have despaired of those in the graves[795]

31. It is entirely from His Mercy that He does not command us to do something beyond our capability.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ

Allāh shall not burden a soul more than its capacity[796]

32. It is not obligatory for Allāh táālā to give reward or punishment;

إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ

If He wishes, He may have mercy upon you
or if He so wishes, He may punish you[797]

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[793] Sūrah al-Mā'idah, 5:80.

[794] Sūrah al-Mujādilah, 58:14. Perjury: intentionally swearing a false oath.

[795] Sūrah al-Mumtaĥanah, 60:13.

[796] Sūrah al-Baqarah, 2:286.

[797] Sūrah Banī Isrā'yīl, 17:54.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

If He so wishes, He will take you away [annihilate you]
and bring forth an entirely new creation[798]

33. Nor is it necessary for Him to do only that which is beneficial for His creation.

مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Whosoever Allāh wishes, He may let him go astray
and whosoever He wishes, He may keep him on the Straight Path[799]

قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ

Say: Indeed, Allāh will make whosoever He wishes to go astray
and He will guide towards Himself whoever turns towards Him[800]

34. He is the Absolute Sovereign.

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ

So; Exalted is Allāh, the Truly Absolute Sovereign[801]

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ

O mankind! All of you are destitutes, needy of Allāh
and Allāh, He is the [only] absolutely Independent [*ghaniy*], the Praised[802]

35. the Absolute Lord Almighty.

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ

So, Exalted is Allāh, the Real, Rightful and Absolute Sovereign.
There is no God except Him. He is the Owner of the honourable Throne.[803]

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[798] Sūrah Ibrāhīm, 14:19; Sūrah Fatir, 35:16.

[799] Sūrah al-Anáām, 6:39.

[800] Sūrah al-Ráād, 13:27.

[801] Sūrah Ta-Ha, 20:114.

[802] Sūrah al-Fāṭir, 35:15.

[803] Sūrah al-Mu'minūn, 23:116. *Al-Karim* in the verse can be either an attribute of the Throne; or the Lord Almighty; in case of the latter, it can be translated as: ***He is Owner of the Throne, the Most Gracious***.

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ
بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ

And your Lord-Sustainer is Absolutely Independent, the possessor of mercy. If He so wills, He can take you away and replace you with whoever He wishes; just as He created you from the offspring of another people[804]

وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ

And whosoever commits disbelief, then indeed Allāh
is independent from all the worlds.[805]

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ

And Mūsā said: [Even] if you and those on earth, all disbelieve together,
then, indeed Allāh is Absolutely Independent, the Praised [806]

36. He can do whatever He wills and commands as He wills.

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ

Verily, Allāh will admit those who believe and do good deeds into
gardens, underneath which streams flow; Indeed Allāh does what He wills[807]

فَعَّالٌ لِّمَا يُرِيدُ

He [Allah] does what He wills[808]

إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ

Indeed, Allah Commands what He wills[809]

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[804] Sūrah al-Anáām, 6:133.

[805] Sūrah Aāl Ímrān, 3:97.

[806] Sūrah Ibrāhīm, 14:8; *Ghaniyy*: Free from need, independent; in this context: ‘unconcerned’.

[807] Sūrah al-Ĥajj, 22:14.

[808] Sūrah al-Burūj, 85:16

[809] Sūrah al-Mā’idah, 5:1.

37. However, out of His infinite mercy, He has promised Muslims that He will send them to Paradise;

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ

As for those who believe and do good deeds,
then their Lord-Almighty will admit them to His Mercy[810]

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا

And those who obey Allāh and His Messenger, [Allāh] will make them
enter gardens, streams flowing underneath, abiding therein forever.[811]

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ
طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

Allāh has promised believing men and believing women gardens, streams flowing
underneath, abiding therein forever, and excellent dwellings in the garden of Eden, and
the Divine Pleasure of Allāh is even greater [reward]. That will be the greatest success.[812]

38. And because of His infinite justice, He will throw infidels, the disbelievers in Hell.

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ
هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Allāh has promised hypocrite men and hypocrite women and [all] disbelievers, the fire of Hell
and they shall remain in it forever. It is sufficient for them, and Allāh has damned them [for
eternity] and for them is an everlasting punishment.[813]

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ

And he who disobeys Allāh and His Messenger and transgresses the limits, [Allāh will] make
him enter Fire and he will remain therein forever and for him is a humiliating punishment.[814]

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[810] Sūrah al-Jāthiyah, 45:30.

[811] Sūrah al-Nisā'a, 4:13.

[812] Sūrah al-Tawbah, 9:72.

[813] Sūrah al-Tawbah, 9:68.

[814] Sūrah al-Nisā'a, 4:14.

39. His promise of reward [*waád*] and punishment [*waýīd*] does not change; He does not contravene His promises.

وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ

The [divine] promise of Allāh [to reward]
Allāh does not renege on His promise[815]

وَعۡدُ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ

The [divine] promise of Allāh [to punish];
Allāh does not renege on His promise[816]

لَا تَبۡدِيلَ لِكَلِمَٰتِ ٱللَّهِ

The promise[817] of Allāh does not change[818]

40. He has promised that He will forgive every sin – small or big, minor or major, even enormities – for anyone He so pleases; except, that He shall not forgive disbelief [and polytheism].

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ

Indeed, Allāh will not forgive that partners be associated with Him;
And He will forgive anything other than that for whomsoever He wills.[819]

* * *

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[815] Sūrah al-Rūm, 30:6.

[816] Sūrah al-Raád, 13:31.

[817] *Kalimāt*, literally words; but here it refers to the Divine Promise [Bayďāwī, Qurţubī, Ibn Kathīr, etc.]

[818] Sūrah Yūnus,10:64.

[819] Sūrah al-Nisā’a, 4:48.

APPENDIX B

ENDNOTES

These are serially numbered and the corresponding number is mentioned in the relevant footnote.

1. *Non-Existent [mádūm] is not a 'thing'*

The following couplet is from *Bad' al-Amālī*:[820]

> *The 'Non-Existent' cannot be seen; nor is it a thing*
> *By evidence, resplendent like the munificent crescent.*

Mádūm: non-existent. This is the opposite of ***mawjūd:*** something that exists. There are two kinds of ***mádūm***: The first is ***mádum basīţ*** [merely non-existent], which is possible to exist, but does not actually exist. The second is ***mádūm mumtaniý al-wujūd li-dhātih*** [intrinsically impossible to exist], such as a hypothetical 'thing' where the opposites coincide or self-contradictory things. Falsehood in Divine Speech is also intrinsically impossible as it would negate Absolute Truth. Ibn Jamāáh [in *Daraj al-Máālī*]:

> There are two issues discussed in this distich.
>
> 1. Can Allāh 'See' the non-existent or not? The Mútazilah say 'yes' and Ĥanafīs say 'no'.
> 2. Can the non-existent be termed a 'thing' or as an 'entity'? The Mútazilah say 'yes' and the Ahl al-Sunnah say 'no'.

The Mútazilah say that mádūm is a 'thing', an 'entity' – *shayy* – and that all things are established even before their coming into existence, but are hidden, similar to clothes being concealed in a suitcase. The Ahl al-Sunnah say that the non-existent is NOT a thing, regardless of its being possible to exist or impossible to exist.[821]

In the Qur'ān: ***And I created you, prior to which you were nothing.***[822] In another verse: ***Indeed, there has passed a time upon the human, when he was not even a thing mentioned anywhere.***[823]. Here the non-existent is described as 'not a thing' or 'nothing'. The latter verse means: 'a time has passed, when man was not a thing at all, nor even a mention' and the word 'upon' is used due to the idiomatic expression.

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[820] An annotated translation in English is published by Ridawi Press.

[821] Bājūrī in *Tuĥfatu'l Murīd* under §122.

[822] Sūrah Maryam, 19:9

[823] Sūrah al-Insān, 76:1.

The Mútazilah, citing the Qur'ānic verse: ***Indeed, the tremor of the Final Hour is a terrible thing***[824] [*shayy'un ážīm*], say that the Hour has not occurred, nor the tremor; but it has been described as a 'thing' even though it has hitherto not come into existence.

The Sunni response: This actually means that it will be a terrible thing when ***it occurs***, even if it is not a 'thing' right now. Moreover, Allāh táālā knows that it will certainly occur. According to research scholars, being a 'thing' is synonymous with being existent [*wujūd*] and not being a thing is synonymous with non-existence [*ádam*]. Sharīf Jurjānī has said that it has been linguistically accepted down the ages that 'thing' is used to refer to something that exists and 'No-thing' means non-existent [summarised from Qārī's commentary]. The second line in the couplet above means: "by proofs and knowledge that is apparent to me like the munificent crescent". Also, the author hints that the crescent is named a 'shining crescent' only after the birth of the new moon when it can be seen; not when it is hidden and we are unable to see it. Similarly, only things that exist can be seen.[825]

2. *Attributes of Action – Ṣifāt Fiýliyyah are Not Accidents*

Takwīn: the ability to create, Creating Power; *mukawwan*: the thing that is created. *Takwīn* and *mukawwan* are two different things – they are not the same; one is the cause [*musabbib*] and the other is the effect [*musabbab*]. This is the belief of Ahl al-Sunnah; the Mútazilah believe that both are the same and both are accidents; i.e. came into existence later and are not pre-eternal [*qadīm*]. The Ashárīs say that *takwīn* is not a separate attribute but is actually a manifestation of Divine Power, which they term as the Effecting Power [*qudrah tanjīzīyyah*]; according to them, Divine Power is pre-eternal, but the Attributes of Action such as bringing to life, giving death, giving sustenance etc. are all accidents, and is the effect of exercising Divine Power.

Musāyarah/Musāmarah: This issue revolves around the Attributes of Action [*ṣifāt al-afáāl*], the existence of which is known by verses such as: ***The Creator, the Maker, the Originator of forms*** [Ĥashr 59:24]. Similar are the names, Giver of Sustenance, Giver of Life and Giver of Death [*rāziq, muĥyī, mumīt*]. These are attributes that imply an effect; they have names other than Divine Power [*qudrah*], and are named according to the effect that is produced – and all these attributes are grouped under one name: *takwīn;* that is, all the Attributes of Action are grouped under one term. Thus, if the effect produced is creation, then the Divine Name [on account of this action] is Creator [*Khāliq*] and the Attribute is Creating [*khalq*]. If the effect is sustenance [*rizq*], the Name is Giver of Sustenance [*rāziq/razzāq*], and the Attribute is Giving Sustenance [*tarzīq*]; if the effect is life [*ĥayāh*], the Name that implies the attribute is Giver of Life [*muĥyī*] and the attribute is Giving of Life [*iĥyā'a*]; if the effect is death [*mawt*], the Name that indicates the attribute is Giver of Death [*mumīt*] and the attribute is Giving of Death [*imātah*]. But all these Attributes of Action converge under one attribute, and that is *takwīn*.

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[824] Sūrah al-Ĥajj, 22:1.

[825] Jāmiý al-La'ālī, p.130.

Musāyarah/Musāmarah [summarised]: The Ashárīs say: *Takwīn* is not a distinct or a separate attribute, and nothing other than Divine Power, when it is linked to a specific action. Thus, To Create [*takhlīq*] is Divine Power related to bringing creation into existence; Giving Sustenance [*tarzīq*] is Divine Power related to providing sustenance – and since Attributes of Action are actually a 'relation of' Divine Power to something that occurs, they are accidents [*ĥādith*].

Bājūrī in *Tuĥfatu'l Murīd* §30: They differed concerning *takwīn*; the Māturīdīs affirmed *takwīn* as a Divine Attribute which is beginningless, pre-eternal and subsisting by Allāh Himself – and it is by this Attribute He brings into existence or annihilates something. But if it is related to existence, it is known as 'Bringing into Existence' [*īyjād*]; if it is related to annihilation, it is known as 'Annihilation' [*iýdām*]; if it is related to life, it is known as 'Giving Life' [*iĥyā'a*], etc. Thus, according to Māturīdīs, the Attributes of Action [*şifāt al-afáāl*] are beginningless and pre-eternal because they are [all actually under one term:] the Attribute of Creating [*takwīn*] – some have said that they are all separate attributes, which is debated by ancient scholars. Ashárīs do not accept this and say that Attributes of Action are a relation of Divine Power in Execution [*tanjīzīyyah*], which are accidents.

Abū Ádhabah in *Rawđatu'l Bahiyyah*: Ibn al-Ghars al-Ĥanafī [833-894AH] has said: *Takwīn* is a term used to describe the act of creation, of bringing into existence and other Divine Actions. This is an Attribute of His Self and it subsists by Allāh Himself. That is to say, Allāh has brought into existence every particle in this universe, and everything comes into existence at the time He has ordained – and the exact time of its coming into existence is known to Allāh ﷻ and is linked to His Will. *Takwīn* is pre-eternal, similar to Divine Will; but its connection to the creation is an accident. But one cannot say that the Power to Create [*takwīn*] does not exist until the creation [*mukawwan*] exists, just as 'hitting' does not exist unless the object that can be hit exists [i.e. the action requiring an object, such as hitting a thing, cannot exist until the object exists; unlike knowledge or power concerning that object which can exist prior to the existence of the object]; because we [Māturīdīs] say that *takwīn* has two meanings:

1. The Attribute of Self [*ṣifat nafsiyyah*] which is the intrinsic ability to create and bring into existence [every contingent thing].
2. The Divine Act of creation: this is the relation of the Attribute of Self to the thing that is created [at the time of its creation].

That which Māturīdīs profess to be pre-eternal is the Attribute, not the Action per se.

Know that the Ĥanafīs derive the concept of *takwīn* from the Qur'ān, where Allāh عَزَّ وَجَلَّ says: ***Indeed, Our saying to a thing, when We Will for it [to exist], that We say 'Be' and it becomes*** [Naĥl, 16:40]. So they say, the word 'Be' [*kun*] precedes the existince of that thing, and this is known as the 'Command' [*amr*] and the 'Word'. [Māturīdīs say:] Allāh عَزَّ وَجَلَّ has described *takwīn* by the word, 'Be' [*kun*] and the created thing [*mukawwan*] by the word, 'so it becomes' [*fa-yakūn*]. The words *takwīn*, *ikhtirāá* [to originate], *yījād* [to bring into existence], *khalq* [to create] are all synonymous in one aspect and are dissimilar in another. They mean the same in the sense 'a thing that is brought into existence, and previously it was non-existent' and this [attribute] has a more specific relation than Divine Power [*qudrah*] to that thing. Because Divine Power has the same relation concerning all things subject to Divine Power [*maqdūrāt*]; but *takwīn* is related only to those things [*maqdūrāt*] which can come into existence; this is not [merely] a relative attribute [*ṣifah nisbiyyah*] that can only be understood in the context of something to which it is related – rather, it is a [definitive] attribute that is evinced by the result that is produced by that relation [i.e. Giving Life is manifested by life]. As for the claim that [Māturīdīs] say 'Divine Power is effective in the possibility of a thing', such an ascription to them is incorrect. Rather, according to them, Divine Power is related to a thing [*maqdūr*] concerning its possibility to exist; *takwīn* is related to bringing that thing into existence and is the cause that brings it into existence; its relation to the action-accident [*fiýl ĥādith*] is similar to Divine Will concerning something that is willed [*murād*]. However, everything that is subject to Divine Power and everything that is in Divine Knowledge need not necessarily exist; only *takwīn* brings a thing into existence. Therefore this attribute is pre-eternal, because accidents cannot subsist in the Self [*dhāt*] of Allāh.

Shaykh-Zādah Ábd al-Raĥīm in his *Nażm al-Farā'id* §10: Ashárīs say that *takwīn* is not a separate attribute of Allāh عزّ وجلّ; rather it is a nominal description, an abstract concept, that is the relation of the cause with its effect as mentioned in *Sharĥ Jawharah*, *Musāyarah*, *Maqāşid*, etc. Ĥanafī scholars say that it is agreed by consensus, and the evidence for which is from both Revelation and reason, that Allāh عزّ وجلّ has brought the creation into existence and has created this universe; to affirm a name derived from the word denoting an attribute, without that attribute being present, is an absolute impossibility – else it would imply the presence of an effect without the attribute that brought about that effect [i.e., since Allāh عزّ وجلّ has been named the Creator, Originator, He must have the attributes of being able to create and to originate, *takhlīq*]. It is mentioned in the Book of Allāh عزّ وجلّ that ***He has Power over all things*** [Baqarah, 2:20] and also ***He is the Creator of every thing*** [Anáām, 6:101/102]. Now, 'all things possible' [*maqdūrāt*] were not present in pre-eternity, just as creation [*makhlūqāt*] did not exist – so to affirm one attribute [*qudrah*] in pre-eternity and deny another [*takwīn*], by bringing the latter under the rubric of the former and attempt to redefine the meanings of both; this is nothing but high-handedness. The Ashárīs say that, if the meaning of *takwīn* is 'the very influence that Power exercises in a thing that is subject to it', then it is a relative attribute. It is not present unless the thing to which it is related [*muntasib*] is present, then the accidence of a created thing [*ĥudūth al-mukawwan*] necessitates the accidence of the Creating Power [*takwīn*]. But if it is taken to mean the effecting attribute [the cause] in the existence of the effect, then it is Divine Power itself...[Answering the above objection, Shaykh-Zadah says:] Indeed, the Attribute of Allāh عزّ وجلّ in bringing about the existence of the creation is *takwīn*; it is a causal attribute influencing the existence of the effect. Divine Power is another attribute of Allāh عزّ وجلّ, which means that the influence CAN be exercised.

Imām Ţaĥāwī in his *Áqīdatu't Ţaĥāwīyyah*: And just as Allāh عزّ وجلّ is Pre-eternal, beginningless with all His Attributes, so also is He, and His Attributes eternal, unending, interminable [*azalī, abadī*]. It is not that He gained the name 'Creator' only after He made the creation; nor did He come to be known as the Originator [*bāriy*] only after the origination of the universe – rather, He was the Sustainer [*rabb*] when none existed whom He sustains [*marbūb*]; He was very much the Creator, even when there was no creation. Just as He is entitled to the name 'He who Resurrects the dead' [*muĥyi'l mawtā*] even before resurrecting them, He is entitled to be called the 'Creator' before He created the universe – and that is because He has Power over all things.

* * *

3. On Immutable and Suspended Decree [mubram – muállaq]

Shaykh Aĥmad Sirhindi[826] ؒ has explained this concept in one of his letters as follows:[827]

> May Allāh táālā guide you (Glorified is He): Know that Divine Decree[828] is of two kinds. The absolutely immutable [*qađā mubram*] and the suspended [*qađā muállaq*]. It is possible for the Suspended Decree to be altered or changed; but there is no room for the Immutable Decree to be altered or changed. Allāh táālā has said concerning **Immutable Decree**:
>
> مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ
>
> The Statement with Me [i.e. My Word] does not change[829]
>
> And concerning **Suspended Decree**, He has said:
>
> يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ
>
> Allāh effaces whatever He wants and affirms and with Him is the Mother-Book[830]
>
> My noble master – may his secret be sanctified – said that the grandmaster Sayyid Muĥīyuddīn Jīlānī[831] (may his secret be sanctified) has written in one of his epistles: "It is not possible for anyone to change the Immutable Decree, but I can do so; if I wish, I can dispense in such matters." He expressed immense amazement[832] at this, and said that this was beyond comprehension. This citation remained in the mind of this poor man[833] for a long time until Allāh – Glory to Him – blessed me with the great fortune.[834]
>
> One day, I wanted to ward off a calamity which was ordained in the destiny of a friend. I supplicated and intensely beseeched [Allāh táālā] with utmost humility and devotion – and I came to know that this matter was decreed, and on the Preserved Tablet [*lawĥ mahfūż*] it was not suspended [*muállaq*] or associated with a condition [upon which it could be altered]. I was disappointed upon this – and then I was reminded of the statement made by Shaykh Muĥīyuddīn (may his secret be sanctified). So I entreated and supplicated a second time – and I ardently beseeched with humility and obeisance, [in the Presence of

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[826] Also known as Imām Rabbānī and Mujaddid Alf al-Thānī (The Reviver of the Second Millenium).

[827] *Maktūbāt Imām Rabbānī*, Volume 1, Letter No. 217. [Persian: 1/223-224; Urdu: 1/480]. I have translated this portion mainly from the Urdu translation of Shaykh Saýīd Aĥmad Naqshbandi, but have also compared it with the Persian original.

[828] Lit. *qađā*: Divine Decree concerning a certain matter; also, destiny.

[829] Sūrah Qāf 50:29; Whatever I have decreed will remain, and it cannot change. [*Tafsīr Baghawi*].

[830] Sūrah al-Raád, 13:39.

[831] Shaykh Ábdu'l Qādir Jīlānī.

[832] *Tájjub*: Here, expression of wonder at something so strange and perplexing.

[833] Imām Rabbani refers to himself as *faqīr*.

[834] That is, meaning of the perplexing statement.

the Lord Almighty] – and at that time, by the Grace and bounty of Allāh táālā I was given the enlightenment that the Suspended Decree is of two kinds:

a) Decree, whose being suspended is made apparent on the Preserved Tablet and Angels are made aware of this.

b) Decree, whose being suspended is only in the Knowledge of Allāh táālā – but on the Preserved Tablet, it appears to be as if it is immutable. And the possibility of alteration is possible even in this second type of Suspended Decree.

And then I realised that the statement of the Sayyid [may his secret be sanctified] was related to this type of Suspended Decree – which ***appears*** to be immutable, but is not the ***actually*** Immutable Decree, because it is absolutely impossible [*muĥāl*] to change or alter such a decree, according to both reason and scripture, as is obvious.

Truly, when one does not know the reality of such a decree, how can one dispense in it?[835] As for the affliction of my friend, I found it to be of this second type [of Suspended Decree] and I was informed that Allāh táālā had warded off the calamity.

Shaykh Faďl al-Rasūl Badāyūnī[836] in his *Al-Mútaqad al-Muntaqad*:

Divine Decree is of two types: Immutable [*mubram*] and Suspended [*muállaq*]. The first cannot change – and it is possible for the second to change. And it is this type [of Decree] that the King of Gnostics [*Sulţān al-Áārifīn*], my master Ábdu'l Qādir Jīlānī – may his secret be sanctified – has said on one occasion: "The real man [of Allāh] is one who is faced with a decree and can alter it" – because it is possible for the suspended decree to be altered by Allāh táālā even without intercession; so He changes that decree to honour His Friends [*awliyā'a*]. And it is in this regard, the Messenger of Allāh has said: "*Divine Decree cannot be turned away except by supplication*"[837] and such other reports in *Kanz* [*al-Úmmāl*]; but any claim of changing the Immutable Decree is invalid and incorrect [*bāţil*].[838]

Imām Aĥmad Riďā Khān, commenting on the above says:[839]

I say: Abū'sh Shaykh in his *Kitāb al-Thawāb* has reported from Anas ibn Mālik ﵁ that RasūlAllāh ﷺ said: "*Do duáā often, for indeed duáā turns away the immutable decree.*"[840]

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[835] Except for the Prophets and through them, the great Awliyā'a such as Shaykh Muĥīyuddīn Jīlānī, who are granted the knowledge of such things by the Grace of Allāh Almighty.

[836] The prominent imām in the subcontinent who refuted Ismāýīl Dihlawī's heresies alongside Faďl al-Ĥaqq Khayrābadī, and has written a commendation on the cited work.

[837] *Kanzu'l Úmmāl*, §3154.

[838] *Al-Mútaqad*, p.54.

[839] Footnote 77 in *Al-Mustanad*, p.54.

[840] *Al-Jāmiý al-Şaghīr* of Suyūţī §1390.

Daylami has extracted in *Musnad al-Firdaws* from Abū Mūsā al-Ashárī ؓ, and Ibn Ásākir from Numayr ibn Aws al-Ashárī ؓ, in a *mursal* narration; both [raised to] RasūlAllāh ﷺ that he said: "*Duáā is an army from the armies of Allāh, which is mobilised to ward off the Decree after it has been ordained as unalterable.*"[841]

* * *

4. *Divine Vision*

Ibn Ĥajar al-Haytami was asked about this issue whether it is possible for anyone to see Allāh táālā in this world in a state of wakefulness.

QUESTION: A man believes that he saw the Lord Almighty (Glory to Him) in this world, and that it has happened and he has seen [Allāh] with his waking eyes! Is this deemed possible? A group of scholars say that it is possible to behold Allāh táālā with their eyes in a state of wakefulness and by the heart in dreams, even though it has not occurred according to the preferred opinion. But this necessitates that it is possible for someone other than our Prophet ﷺ to see Allāh – even though there is a well-known difference of opinion about our Prophet ﷺ himself whether he saw Allāh táālā (with waking eyes). In which case, is it ĥarām for him (to say so) because if it didn't happen to our Prophet ﷺ himself, how can it occur for anyone else? Or will such a person be ruled kāfir for such a belief as said by Kawashī in his tafsīr of Sūrah al-Najm, where he said after mentioning the difference of opinion on whether the vision was by his eyes in a state of wakefulness, that 'one who has the belief that Allāh táālā can be seen by one's eyes in this world is not a Muslim.' Can his statement be accepted [and affirmed] or not? [842]

ANSWER: The answer must address two aspects.

The First: Concerning the rational possibility [of seeing Allāh táālā with waking eyes in this world]. The position of Ahl al-Sunnah is that it is a possibility in this world, both rationally and by scriptural evidence [*áql, shará*]. They presented many proofs for both cases, i.e. rational and scriptural proofs, however, the rational proofs in this issue can be confusing and complicated. Therefore, the relied upon proof for its possibility is from the scripture.

Among these evidences is that Sayyidunā Mūsā asked Allāh táālā: ***O my Lord Almighty! Show me, I want to see You***. If seeing Allāh táālā was not a possibility per se, or if it was not possible to occur [*jā'izatu al-wuqūú*], then the request of Mūsā would necessitate ignorance about Allāh táālā on his part on what is possible and what is not possible – or foolishness, or vain or meaningless or asking for something which is impossible [to occur].

By unanimous agreement of Muslims, the Prophets of Allāh are free from every such thing. Rather, anyone who deems one of the above is possible for a Prophet of Allāh is a

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[841] *Al-Jāmiý al-Ṣaghīr* of Suyūṭī §4363.

[842] *Fatāwā Ĥadīthiyyah*, p312-313. The question is also translated to provide context to the answer.

> disbeliever and is liable to be executed. Also, Allāh táālā said that the Vision was possible if the mountain remained untouched, which is a possibility in itself. This necessitates that the Vision should be possible if the dependency is possible – because, an impossibility cannot be dependent on a possible[843] thing. The Mútazilah explained it in a manner that contradicts the literal meaning, and in a way that supports their false belief, that it is rationally impossible to see Allāh táālā both in this world and in the Hereafter. This is discussed and refuted in detail in books of Tafsīr and Uşūl.
>
> **The Second**: Concerning its actual occurrence [in this world] – this is another question, as is clear; but it was included in the question and may Allāh give him benefit for including it[844] when he said: "Is this possible as said by a group of scholars.." Here, by possibility, he means to ask: whether it is deemed possible rationally and by scripture [*imkān al-áqlī wa'l sharýī*] and therefore, what he asks about here, is about actual occurrence.
>
> There is a huge difference between the two aspects (possibility and actual occurrence). For illustration, [consider] a sea of mercury that would grow plants that are solid, and are also sentient, mobile and have wills of their own.[845] Such a thing is rationally possible to exist, but does not actually exist. Such a thing has never come into existence.
>
> Similarly, the possibility of seeing Allāh táālā [with waking eyes in this world] is possible rationally and by scripture according to the Ahl al-Sunnah; however, it [has not occurred and] will not occur in this world, except for our Prophet ﷺ.
>
> Similarly, about the last point, some Companions have disagreed, but an overwhelming majority [*jumhūr*] of Ahl al-Sunnah believe that it occurred – i.e. our Prophet ﷺ saw Allāh táālā with his waking eyes on the night of Miýrāj.

* * *

Mullā Álī al-Qārī, in his commentary on *Fiqh al-Akbar* also says something similar to Haytami [mentioned above] concerning seeing Allāh táālā in dreams:

> **Seeing Allāh táālā in dreams**: The majority of scholars deem it possible, but it will be without modality, direction or form as well. Imām Abū Ĥanīfah ﵀ is reported to have said: "I have seen the Lord Almighty ninety-nine times in my dreams; then I saw him once again, the hundredth time…" It is a lengthy anecdote which is beyond the scope of our current discussion. It is also reported from Imām Aĥmad ﵀ that he said: "I saw the Lord Almighty in my dream and I asked: 'O, my Lord! By what means do your honoured slaves [*muqarribūn*] draw closer to you?' He said: 'By My [Divine] Speech, O Aĥmad.' I asked: "O my Lord! Is it by understanding it or without understanding?' He said: '[Both] by understanding and [reciting] without understanding'.

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[843] When the dependency is possible, the outcome should also be possible.

[844] Lit. May Allāh benefit him from it, that which results from appending the second question [*ittiĥādihimā*].

[845] Walking, talking trees with senses and a free will!

As for the possibility of seeing Allāh in dreams, he says:

> A group of scholars – who affirm that Allāh táālā can be seen in the Hereafter, have taken the view that it is impossible to see Allāh táālā in dreams – and among them is the grand sage [Shaykh] Abū Manşūr al-Māturīdī. Research scholars are said to hold this view and their proof is: all that is seen in dreams are mere thoughts, imagination and images, and Allāh táālā is transcendent from such things. Some among our scholars [Ĥanafīs] permitted it – however, they said that such a vision will be without modality, direction, facing, imagination or images, relying upon anecdotes of pious predecessors [salaf].[846]

* * *

Imām Ibrāhīm al-Laqānī in his larger commentary of *Al-Jawharah* writes concerning the issue of RasūlAllāh ﷺ seeing Allāh táālā on the night of *miýrāj*:

> We have mentioned earlier that he ﷺ saw his Lord Almighty with his physical eyes [in a waking state] and this is the position of Anas [ibn Mālik], Íkrimah, Ĥasan [al-Başrī], Rabīý and a group of exegetes ؒ.
>
> Ibn Ábbās and Abū Dharr ؓ have said, and Al-Taymī has supported them: He ﷺ saw [Allāh táālā] with his heart. Ibn Áţiyyah has said: Based on this opinion, he ﷺ saw his Lord Almighty with his heart; it was a true vision and Allāh táālā gave sight to his heart and created the power of vision in his heart – and he saw his Lord, just as one beholds with one's eyes.
>
> I say: Ţabarānī has reported with a şaĥīĥ chain from Ibn Ábbās ؓ that he would say: "Muĥammad ﷺ saw his Lord twice; once by his eyes – and once by his heart." Thus, based on this [report of] occurrence of seeing with the eyes and the heart, there are two opinions of Ibn Ábbās ؓ. Imām Nawawi attested to the opinion of Ibn Áţiyyah mentioned above, and Ibn Ĥajar accepted it and he further said: 'Vision by the heart' does not mean that it was mere attainment of knowledge, because he ﷺ always possessed knowledge about Allāh táālā.[847]

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In *Sharĥ al-Áqāýid*, Taftāzānī has said:

> It is validated and true that he ﷺ saw his Lord Almighty with his heart, not with his eyes.

Shaykh Ramađān in his supercommentary, after citing various opinions mentioned by Laqānī [in the previous paragraph] also adds that Ĥasan al-Başrī would swear by Allāh that Sayyidunā Muĥammad ﷺ saw his Lord Almighty with his eyes.

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[846] *Minaĥ al-Rawđ al-Az'har, p.247,* Shaykh Wahbī Ghawūjī edition, 1419 AH.

[847] *Úmdatu'l Murīd*, 2/762.

In the supercommentary of *Sharĥ al-Áqāýid*, Shaykh Parharwi has mentioned four opinions among Sunni scholars on the issue of whether RasūlAllāh ﷺ saw Allāh táālā with his waking eyes:

> **First**: is repudiation; that he ﷺ did not see with his waking eyes as reported by Sayyidah Áayishah ؓ and this is the better known opinion of Ibn Masúūd and Abū Hurayrah ؓ. Reported by Masrūq, that he asked Sayyidah Áayishah ؓ whether [Sayyidunā] Muĥammad saw his Lord? She replied: "My hair stood on end because of what you said. Whoever told you that Muĥammad ﷺ saw his Lord has certainly lied." So he asked her: "What about the saying of Allāh táālā: ***And then he drew closer. So he was [at a distance of] two bows or even closer.***[848] She replied: "That was Jibril. He would often come to him in the form of a man. But this time, he appeared in his original form and covered the horizon" as has been reported in Bukhārī and Muslim.[849]
>
> **Second**: Affirmation of Divine Vision, except that he ﷺ saw with his heart. This is [one of the two opinions] reported from of Ibn Ábbās ؓ; Qāđī Íyāđ said that it is vide the ĥadīth: "I did not see [Allah] with my eyes; rather, by my heart, twice" and "I saw Him [Allāh] by my heart" both reported by Ibn Jarīr Ţabarī in his Tafsīr.
>
> **Third**: Affirmation of Divine Vision for RasūlAllāh ﷺ with his physical eyes, in a waking state. This is the second and the more famous opinion of Ibn Ábbās ؓ – and also the position of Imām Abu'l Ĥasan al-Ashárī. Imām Muĥīyuddīn al-Nawawī has said in his commentary of Şaĥīĥ Muslim that it is the preferred opinion of most scholars.
>
> **Fourth**: Non-commital stance [*tawaqquf*].This is the position of Saýīd ibn Jubayr.
>
> However, Taftāzānī preferred the second opinion over the third because it is supported by ĥadīth narrations – whereas, there is no ĥadīth in proof of seeing with eyes. As for the statement of Ibn Ábbās, it could be an extrapolation – or his own interpretation [*ijtihād*]; the ĥadīth of Jābir: "I saw my Lord without a barrier, there is no doubt in it," this report requires investigation [as to its authenticity]. Do not be deceived by the statement in *Ghunyatu li Talibin* attributed to Ghawth al-Aáżam Shaykh Ábdu'l Qādir Jīlānī – may Allāh táālā sanctify his honoured secret – this attribution is incorrect, and there are numerous fabricated narrations in it.[850]

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[848] Sūrah al-Najm, 53:9.

[849] *Bukhārī* 3235; *Muslim* 177.

[850] See *Al-Nibrās*, p.630. The fabricated narrations were inserted by later copyists or mischief makers. Some úlamā have rejected the book in its entirety as not being a work of Shaykh Ábdu'l Qādir. Allāh táālā knows best.

5. *Necessity, Impossibility, Possibility / wājib, muĥāl and mumkin*

Al-Sanūsī says in the opening lines of *Umm al-Barāhīn*:[851]

> Know that these three definitions cover the rational argument:
>
> - ***wujūb*** [*wājib*]: necessary
> - ***istiĥālah*** [*mustaĥīl*]: impossible
> - ***jawāz*** [*mumkin*]: contingent, possible
>
> ***wājib*** means: that whose non-existence is inconceivable;
>
> ***mustaĥīl*** means: that whose existence is inconceivable;
>
> ***jāyiz*** is that whose existence and non-existence are both conceivable and possible.

Every issue falls in one of the three ***classes*** of rulings:

- ***Sharýī***: That which is ordained by scripture and revelation; this is also known as something ordained by *Dalīl Samýī*.
- ***Áādī***: That which is understood by habit and is considered as common knowledge. Such as: fire burns and fire is extinguished by water.
- ***Áqlī***: That which is known and proved by a rational argument.

Rulings in each of these classes fall in these three basic ***categories***:

- ***Wājib***: That which is necessary to exist; it is impossible for something *wājib* to NOT exist.
- ***Mustaĥīl***:[852] That which is impossible to exist; it is impossible for something *mustaĥīl* to exist.
- ***Mumkin***:[853] That which is contingent – can or cannot exist; it is not necessary for a contingent thing to exist and nor is it impossible for it to exist.

When we say ***muĥāl sharýī*** – it means that the impossibilty of such a thing is known by the Scripture [the Qur'ān]. When we say ***muĥāl áādī***, we mean that such a thing is impossible as known by common observation [*áādah*] such as a human flying in air without any contraption, or water converting to milk or pebbles becoming edible food. For a more extensive explanation, see the book ***The Truth About a Lie***.[854]

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[851] *ĥukm al-áqlī*: lit. 'the rational ruling', which is further explained in the commentary.

[852] Also known *mumtaniý* or *muĥāl*.

[853] Also known as *jāyiz*.

[854] This was first published in 2007. The third edition will be released shortly, in-shā'Allāh.

6. *Prophets are Given Knowledge of the Unseen*

In Tafsīr Qurţubī, explaining the verse:

عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ

> He is the [Absolute] Knower of the Unseen; so He does not reveal [His] Knowledge of the unseen to anyone. Except, [to] those Messengers whom He pleases...[855]

> ***{He does not give knowledge of the unseen to anyone, except those with whom He is Pleased among the Messengers***} thus, He GIVES [makes apparent] knowledge of unseen about anything He Wishes – because Messengers are aided by prophetic-miracles [*mujizah*] and from those [*mujizat*], is partial knowledge of the unseen [*baáđ al-ghāyibāt*] as mentioned in the Qur'ān: "***And I inform you of what you eat and what you store in your homes"*** [856]. Ibn Jubayr said: "***Except to those among the Messengers He pleases"*** refers to Jibril ﵇; but this is far-fetched. The more appropriate meaning is: He does not reveal the unseen [lit. from His Knowledge of the Unseen] except with whom He is pleased; that is, those whom He has chosen for Prophethood. He informs them about whatever He Wishes from the unseen, so that it becomes evidence for their prophethood.

Imām Nawawī in his Fatāwā has said that verses that negate Knowledge of the Unseen in the Qur'ān and ĥadīth refer to absolute and independent knowledge.

> **QUESTION:** What is the meaning of the verse: "***Say, nobody in the heavens or the earth knows of the unseen except Allāh"*** [857] and the saying of the Prophet ﷺ: '*Nobody knows what will happen on the morrow, except Allāh*' and other such statements which are found in both the Qur'ān and the Ĥadīth; even though it has come to pass from the miracles of the Prophets – may Allāh bless them all and give them peace – and the miracles of saints, that they have been imparted '**knowledge of the morrow**' [*mā fī ghadd*]

> **ANSWER:** The [correct] meaning is nobody knows [the unseen] absolutely [*istiqlālan*]. And [nobody has] such absolute knowledge that is **complete and all-encompassing,** except Allāh táālā. As for the miracles of Prophets and saints, then it is by the informing of Allāh táālā, not independently by themselves. And this is similar to what we know: such as the sun rises and stays for six hours and then begins to wane, and then stays for another six and it sets; then it remains thus for the next twelve hours and then rises again. Similar [prediction] can be made about the moon and other such events which are actually 'news about the future.' This knowledge of unseen did not come to us independently, but rather by the informing of Allāh táālā, through the constancy of such things [following the laws of nature, which are also ordained by Him].**[858]**

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[855] Sūrah al-Jinn, 72:26-27.

[856] Sūrah Aāl Ímrān 3:49.

[857] Sūrah al-Naml, 27:65.

[858] *Fatāwā Imām Nawawī*, p.173.

7. *Prophets are Given Knowledge of the Universe*

The author, Şadru'sh Sharīáh, has said describing the knowledge of Prophets:

> Allāh táālā has given Prophets [partial] knowledge of unseen. Every Prophet knows about every speck in the heavens and the earth.

This is adduced by the ĥadīth narrated by Ábdullāh ibn Úmar and mentioned in the following books of ĥadīth [also mentioned in the footnotes]: Imām Ţabarānī in *Al-Mújam al-Kabīr* §14112; *Kanzu'l Úmmāl* of Álī al-Muttaqi §31971; *Khaşā'is al-Kubrā* of Suyūţī 2/184; Nuáym ibn Ĥammād in *Al-Fitan* §2; *Jāmiý al-Aĥādīth* of Suyūţī §5403. *Ĥilyatu'l Awliyā'a* of Abū Nuáym 6/101, under the biographical notice of Ĥudayr ibn Kurayb; *Jalā'a al-Qulub* of Kattānī 2/288. The ĥadīth reported by Ţabarānī is as follows:

> Narrated to us Bakr ibn Sahl – narrated to us Nuáym ibn Ĥammād al-Marwadhi – narrated to us Baqiyyah – from Saýīd ibn Sinān – narrated to us Abū al-Zāhiriyyah – from Kathīr ibn Murrah from Ibn Úmar ﵁, who said: RasūlAllāh ﷺ said:
>
> **Indeed Allāh – Glorified and Exalted is He – has raised**[859] **for me the world; so I look at it and at all that will happen in it until Judgement Day, as if I am looking at this palm of mine – clearly made visible**[860] [to me] **by Allāh. This was illuminated to His Prophet** [i.e. RasūlAllāh ﷺ]; **Allāh táālā has illuminated to His Prophet just as He illuminated** [*jalā*] **to the Prophets before him.**[861]
>
> حدثنا بكرُ بن سَهْل، ثنا نُعَيم بن حمَّاد المرْوَزي، ثنا بَقيَّة، عن سعيد بن سِنان، ثنا أبو الزاهريَّة، عن كَثير بن مُرَّة، عن ابن عمر، قال: قال رسولُ الله صلى الله عليه وسلم: **إِنَّ اللهَ عَزَّ وجَلَّ قَدْ رَفَعَ لِيَ الدُّنْيَا، فَأَنَا أَنْظُرُ إِلَيْهَا وإِلى مَا هُوَ كَائِنٌ فِيهَا إِلى يَوْمِ القِيَامَةِ، كَأَنَّمَا أَنْظُرُ إِلى كَفِّي هَذِهِ؛ جِلِّيَانٌ مِنَ اللهِ جَلَاهُ لِنَبِيِّهِ كَمَا جَلَا لِلنَّبِيِّينَ مِنْ قَبْلِهِ**

8. *On the Actual Number of Prophets Sent to Mankind*

Állāmah Taftāzānī has said in *Sharĥ al-Áqāýid,* the commentary on *Nasafī's Creed* :

> {**The number of Prophets has been mentioned in some hadith**} that is, as reported that RasūlAllāh was asked about the number of Prophets [sent by Allāh] and he replied: 124,000.[862] In another narration: 224,000.

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[859] 'Raised,' to show me.

[860] *Jilliyyān*: جِلِّيان kasrah of *jīm* and *lām*, *shaddah* on *lām*; meaning: 'to make it manifest, unveiled, uncovered' [*Al-Nihāyah* of Ibn al-Athīr, 2444; 2/699]. That is made visible to the Prophet ﷺ.

[861] That is, Prophets before Sayyidunā Muĥammad ﷺ.

[862] Ibn Ĥibbān §361; Aĥmad in his *Musnad* §22342 reporting from Abū Umamah; Ţabarānī in *Awsaţ* §7871. Ĥākim in *al-Mustadrak* §3039.

> {**It is better not to narrow down to a specific number because Allāh táālā has said:** ***Among them are [Messengers] whose stories We have mentioned to you, and among them are [Messengers] whose stories We have not mentioned to you.***[863] **One is not required to believe in a specific number, so that one does not include among Prophets those who are not**} if the number you believe in is higher than the actual number
>
> {**or exclude those who are Prophets**} if one believes in a number lesser than the actual number.[864]

Under the verse: "***And Messengers, whom We have mentioned to you earlier, and Messengers whom We have not mentioned to you,"***[865] Imām Suyūţī mentions the following ĥadīth:

> Ábd ibn Ĥumayd, Ĥakīm al-Tirmidhī in *Nawādir al-Uşūl*, Ibn Ĥibbān in his Şaĥīĥ, Ĥākim [in his *Mustadrak*] and Ibn Ásākir narrate the following ĥadīth from Abū Dharr ؓ:
>
> I said: O Messenger of Allāh, how many Prophets are there?
>
> He said: "124,000 Prophets [*anbiyā'a*]".
>
> I asked: O Messenger of Allāh, how many among them are Messengers [*rusul*]?
>
> He said: "Three hundred and thirteen, a great host."
>
> Then he said: "O Abū Dharr – four of them are Suryānī:[866] Ādam, Shīth [Seth], Nūĥ and Khanūkh [Enoch] – who is Idris, and he is the first [human] who wrote with a pen. Four are Arabs: Hūd, Şāliĥ Shuáyb and your Prophet. The first Prophet among the children of Isrā'īl is Mūsā,[867] the first of all Prophets is Ādam and the last is your Prophet." عَلَيْهِمُ ٱلسَّلَامُ

Suyūţī mentions another narration of Abū Yaálā and Abū Nuáym via a weak chain, reporting from Anas ؓ, who said: RasūlAllāh ﷺ has said:

> Allāh táālā has sent 8,000 prophets; 4,000 among the Children of Isrā'īl [Banu Isrā'īl] and 4,000 among the rest of the people.

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[863] Sūrah al-Ghāfir, 40:78.

[864] Only Allāh táālā knows the actual number.

[865] Sūrah Al-Nisā'a, 4:164.

[866] While Suryānī is commonly translated as Syriac, it could also refer to Aramaic or some other language descended from Sumerian. Modern ethnologists believe that Sumerian or Akkadian are the oldest known languages with a written record. Thus 'Suriyānī' mentioned in the ĥadīth could be an entirely different language that has gone extinct. Allāh táālā knows best.

[867] Isrā'īl is the title of Sayyidunā Yáqūb ؑ; among his sons, Sayyidunā Yūsuf ؑ is known to be a Prophet, but there is a difference of opinion about his brothers. Banū Isrā'il refers to the twelve sons of Sayyidunā Yáqūb ؑ and their progeny; if the authenticity of the above narration is established, then it probably means that Sayyidunā Mūsā ؑ was the first Prophet in Banū Isrā'il (after the sons of Sayyidunā Yáqūb ؑ).

Conclusion: Suyūţī has listed many other narrations with varying figures, and therefore, one cannot fix a specific number. We can however say, that Allāh has sent ***more or less 124,000 prophets.*** The 'more or less' will cover either case and thus one will not be guilty of omitting a Prophet or admitting a non-Prophet to their august community.

9. *On Miracles*

There is a difference between miracles in general, and Prophetic-miracles known as *mújizah*. Imām Shihābuddīn Khafajī in his commentary on Qāđī Íyāđ's Shifā says:

> On His ﷺ Miracles [*karāmātih*]
>
> The supernatural occurrences and miracles that Allāh táālā – Glory to Him - has bestowed upon him, as an honour [*karāmah*]. A miracle [*karāmah*] is general and a Prophetic-miracle [*mújizah*] is a special type of miracle. The ***mújizah*** – special miracle at the hands of a Prophet – occurs after the Prophet has declared his Prophethood, and such a miracle is shown as a response when he is challenged,[868] either by his action or by capability [*quwwah*]. A general miracle [*karāmah*] is not bound by these conditions; such miracles can occur for Prophets as well as the Friends of Allāh, Glory to Him [i.e. non-prophets, *Awliyā'a*]. Even though it is a commonly held belief that *karāmah* is for saints [*walī*] and *mújizah* is for Prophets, this specification is not valid.[869] Miraculous happenings for a Prophet before his declaration of prophethood are known as ***irhāş.***[870]

Álī al-Qārī in the commentary of *Bad' al-Amālī*[871] has said:

> *Karāmāt* is the plural of *karāmah*.[872] The technical meaning is – an unnatural occurrence that [appears at the hand of a] pious and knowledgeable [Muslim], who does not claim to be a Prophet; this is how it is different from a Prophetic miracle [*mújizah*].
>
> *Waliy*: A [Muslim] who has attained the gnosis of Allāh, and attained that knowledge which [a non-prophet] can attain concerning the Essence and Attributes of the Lord Almighty;

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[868] When a Prophet declares his prophethood, and is challenged to prove it, he presents a miracle; this is a *mújizah*. A supernatural occurrence, one that defies natural laws [which are also set by the Creator anyway]. When Hazrat Mūsā عليه السلام declared that he was a prophet, he was given signs such as his staff turning into a giant serpent and his hand would become coruscating when he touched his flank [see Sūrah Ţā-Hā, 22:v20-23.]

[869] Meaning *karāmah* can occur for both Prophets and non-prophets.

[870] *Nasīm al-Riyāđ Sharĥ al-Shifā li Qāđī Íyāđ*, 4/121; Aĥmad ibn Muĥammad al-Khafājī [d.1069 AH]

[871] *Đaw al-Máālī*, under distich §28.

[872] Lit. *karāma*: to honour. Miracle that happens by the action, or in support of a pious Muslim; if things that defy natural laws occur at the hands of a Prophet, as a response to a challenge of his prophethood or a demand for proof, it is known as *mújizah*.

> such a person is diligent and unfailing in his duties as a Muslim [*ţā'áh*];[873] abstains from sins; refrains from indulging in pleasures and desires; turns away from the world and is focused on the Hereafter and one who is always busy in the remembrance of his Creator, the Lord Almighty.
>
> The Mútazilah differed in this matter and rejected that miracles [for non-prophets] are possible,[874] based on the premise that it would cause confusion due to an inability to differentiate between a prophetic miracle[875] and other miracles. Master [*ustādh*] Abū Is'ĥāq Isfarā'ini rejected some types of miracles as he has said: "Any miracle which is deemed a prophetic miracle [*mújizah*] is impossible to occur for a waliy."
>
> I say: The prophetic-miracle [*mújizah*] is a condition to validate the claim of prophethood, in contrast to the miracle [*karāmah*] which is bestowed upon [a waliy] as a continuation of the prophetic-miracle due to being a follower. If a waliy claims prophethood, he will leave the fold of Islām,[876] let alone remain a waliy! This proves that every miracle of a waliy is a manifestation of the prophetic-miracle, [and] in support of a Prophet's follower.

Shaykh Bakri,[877] in his commentary on *Bad' al-Amālī,* refers to various miracles mentioned in the Qur'ān to refute the standpoint of Khawārij and the Mútazilah:

> Know, that the miracles of Awliyā'a are valid and true, in contrast to the belief of the Khawārij and the Mútazilah, because Allāh táālā has said about the mother of Sayyidunā Mūsā ﵇: "***And leave him in the river...***"[878] and this was a miracle for her. Similarly, for Maryam, winter fruits were given in summer and summer fruits were given in winter, a miracle for her. And in the Qur'ānic verse: "***And said he, who had knowledge from the book: I shall bring it***[879] ***to you, in the blink of an eye***"[880] This was said by Āşif ibn Barkhiyyā, a minister of Sayyidunā Sulaymān ﵇. And Allāh has said: "***And shake the trunk of the date-palm towards you, fresh, ripe dates will fall upon you***"[881] this was a miracle for Maryam ﵇.

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[873] Obeying Divine Commands, which includes worship such as prayer and charity, and good behaviour such as being kind and helpful and virtuous in general.

[874] Miracles for non-prophets – i.e. *karāmāt.*

[875] Since a miracle is a proof of prophethood, if miracles were possible for non-prophets as well, it would then become difficult to differentiate between a true prophet and a false claimant.

[876] Due to the false claim.

[877] Abu'l Qāsim ibn Ĥusayn Rađī'uddīn al-Bakrī, who probably lived in the 9th or 10th century Hejira. Among his works are *Íqd al-La'ālī fi Sharĥ Bad' al-Amālī* and *Al-Hidāyah min Iýtiqādi Ahl al-Sunnah wa'l Jamāáh fi Sharĥ Bad' al-Amālī* [See *Mújam al-Tārikh al-Turāth al-Islāmī fi Maktabāt al-Áālam*, 1/164, entry #514]. The above text is translated from the printed version of the concise commentary, edited by Khaldun Álī Zaynuddīn and published by Dar Beyruti, 2017 along with *Đaw al-Máālī.*

[878] Sūrah al-Qaşaş, 28:7.

[879] The throne of Bilqīs, the queen of Sheba and was said to Sayyidunā Sulaymān ﵇.

[880] Sūrah al-Naml, 27:40.

[881] Sūrah Maryam, 19:25

> And the verse: ***"Whenever Zakariyyā entered the prayer niche [miĥrāb], he found food near her; he asked: 'O Maryam, where is this from?' She replied: 'This is from Allāh.'"***[882]

10. *Qurb or Nearness of Allāh.*

Imām Būşīrī has said in the poem famously known as the *Burdah*:

> ***wa bitta tarqā ilā an nilta manzilatan***
> ***min qābi qawsayni lam tudrak wa lam turamī***
> and you kept ascending until you reached the destination
> of 'two bow-lengths' which none has attained, nor anyone can aspire to.

That is you reached the nearness of the Lord Almighty such that the closeness was '***two bow-lengths or lesser.***' A rank no one has attained other than you – not even other Prophets; nor can anyone dare to seek because of its immense greatness. 'Two bow-lengths' or *qāba qawsayn* is originally from the term ***qābay qaws*** [the two arches of the bow] but the words are transposed. This is an idiom to mean 'very little distance,' because a bow has two arches and there is very little distance between the two [in the middle, where one holds the bow]. Therefore, the Closeness of RasūlAllāh ﷺ is described as if it were the distance between the two arches. This is metaphorical nearness [*al-qurb al-mánawī*] and not physical nearness. We do not believe that Allāh táālā is "physically" present on the Throne. Istawā does not mean 'sitting' or 'being established' or other such anthropomorphic descriptions; Allāh táālā is transcendent from being in any direction, space and distance. While the journey of the Prophet ﷺ was indeed physical [and was not just a dream], the '*qurb*' or closeness mentioned is, however, metaphorical.

Unfortunately, ignorant speechmakers in our time make egregious mistakes[883] in explaining the following verses of the Holy Qur'ān:

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

Then he approached and became closer; until he was closer
than the distance between two bows, or even lesser[884]

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[882] Sūrah Aāl Ímrān, 3:37.

[883] One speaker stood up from his seat, called a person from the audience on the stage; he then stretched his arms to hold the arms of the person whilst recited this verse to illustrate nearness! *Al-íyādhu billāh.*

[884] Sūrah al-Najm 53:8-9.

Imām Qurţubī has said that it may refer to either Jibrīl ﷷ coming closer to RasūlAllāh ﷺ or to the Closeness of Allāh táālā:

> It is reported by Ibn Ábbās ؓ concering the verse {***then, He drew closer***} the meaning is that Allāh táālā became closer to Muĥammad ﷺ and His Mercy descended [*tadallā*].[885]

Imām Rāzī has said:[886]

> This is an indication towards a metaphorical meaning [*maánā al-majāzī*], and here when He declares that the Prophet progressed and rose higher than any station that can be imagined – not a physical place [*lā fi'l makān al-ĥissī*]; Allāh táālā 'draws closer' as explained in the ĥadīth qudsi: "*one who comes close to me by one arm's length*,[887] *I come closer twice as much*".[888]

In *Sharĥ al-Shifā*:

> {**the Lord Almighty drew Muhammad sallAllahu alayhi wa sallam closer**} here, it does not mean nearness of space [*dunuww al-makaniy*] because Allāh táālā is transcendent from space [*li tanazzuhihi*], nor is it nearness of knowledge because this is not exclusive to him so that such a station may be praised and exalted; rather, such 'nearness' is nearness of rank, and exalting of his station [*iýlā'i maqāmuh*] and informing him of the wonders in the universe [*ájayibu malakutihi*]. {**and drew closer towards him**} i.e. the Lord Almighty 'drew close' [*nazala*][889] to Muĥammad ﷺ similar to *coming close* as mentioned in the ĥadīth: {**our Lord Almighty 'descends' towards the lowest heaven in the last third of the night**}[890] – 'descend' means He illuminates it and blesses it with Mercy and Graciousness and bestows honour by addressing those [who beseech Him at that time]. [891]

Further, he says:

> {**and nearness of Allah which is boundless**} that is Nearness [*dunuww*] of Allah, which is not nearness of distance [*dunuww makaniy*] which is bounded by space for bodies; rather it is figurative nearness [*dunuww ma'anawi*][892]

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[885] *Tafsīr Qurţubī*, 53:8

[886] *Tafsīr al-Kabīr*, 53:8.

[887] Dhirāá = a cubit; the length of one arm.

[888] Bāá = the distance between the tips of both outstretched arms; i.e. twice as much as an arm's length. This is a part of a lengthy ĥadīth in *Bukhārī* §7405.

[889] *Tadallā* literally means to lower, to descend to become closer, *nazala*. [See *Tafsīr Qurţubī, 53:9*].

[890] Bukhārī §1145; Muslim §758.

[891] *Nasīm al-Riyāđ* 3/153.

[892] Ibid. 3/154. Similar to 50:16 in Sūrah al-Qāf: ***We are closer to him [i.e. the human] than his jugular vein.*** Not physically; but how close the Almighty is by His Knowledge and Power.

Sharīf Jurjānī in his commentary on *Al-Mawāqif*:

> ***dunuww*** means closeness [*qurb*] of His Messenger by way of obedience [*bi't ţāáh*], and the description of '*qaba qawsayn*' is for a mental picture of [the closeness] **that was felt** [*taşwir li'l máqul bi'l maĥsūs*].[893]

11. *The ĥadīth: Everything was illuminated to me – fa tajallā lī kullu shayy*

In the main text: 'And he was shown every little thing in the universe.' This is based on a famous ĥadīth which is reported by multiple sources, i.e., many Companions.[894] In the narration of Muáādh ibn Jabal ؓ:

> One day, the Messenger of Allāh delayed his arrival for the dawn prayer so much that we felt [and we feared that] we would soon see the sun rise. Presently, the Prophet came hurrying and the *iqāmah* was said, and the Messenger commenced the prayer and completed the prayer. After he ended the prayer, he said loudly: "In your place, stay where you are." Then he turned towards us and said:
>
> I will indeed tell you what delayed my coming to the dawn prayer. In the night, I stood up for [*tahajjud*] prayer, I did ablution and I prayed as much as I could. Then, I felt drowsy in my prayer, and my eyelids became heavy, and [in that state] I saw my Lord Almighty in a beautiful manner, and He said: O Muĥammad!
>
> I replied: O my Lord Almighty, I am present!
>
> He asked: What do those [the Angels] in the highest heaven dispute [or discuss] about?
>
> I replied: "I do not know my Lord." He asked me three times.
>
> Then I saw that He placed His *kaff*[895] between both my shoulders and I could feel the coolness of His *anāmil*[896] in my bosom – so, every thing was illuminated to me and I knew[897]

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[893] *Sharĥ al-Mawāqif*, 8/22-29. *Marşad al-Thānī, Maqşad al-Awwal: annahu táālā laysa fī jihatin wa lā fi'l makān.*

[894] Imām Ibn Rajab al-Ĥanbalī [736-795 AH] in *Ikhtiyār al-Awlā fī Sharĥi ĥadīth: Ikhtişām al-Mala' al-Áálā*, explaining this ĥadīth; says: "I have collected well known routes of this ĥadīth, variant wordings in different narrations and commented on the narrators in my commentary of Tirmidhī." He points out in this work: "In this ĥadīth is evidence of the high rank [*sharaf*] of the Prophet ﷺ and the superiority bestowed upon him by being granted knowledge of the heavens and the earth – and that he knew what the Angels in the highest heaven discussed, among other things, just as Ibrāhīm was shown the kingdom of the heavens and the earth.."

[895] *Kaff*, lit. palm of the hand. However, this is among expressions that denote something else; because, Allāh táālā is not a body and transcendent from having limbs. Thus, we cannot translate *kaff* as 'palm of the hand'. Álī al-Qārī in his commentary on *Mishkāt*, ĥadīth §748 says: " This alludes to the Divine Power and Divine Will attending to it," that is, granting the Prophet ﷺ knowledge as a response to his saying 'I do not know'.

[896] *Anmilah*, lit. fingertip; *anāmil*, plural. Álī al-Qārī in his commentary says this is a metaphor to mean, 'the pleasure of the effect, ' *ladh'dhatu aāthārihi* – meaning the delight and satisfaction upon gaining knowledge, which is the effect of the Divine Will [and should not be taken as an anthropomorphic expression].

[897] *Tirmidhī* §3235; part of a lengthy ĥadīth. Also, in *Ţabarānī* §216, *Mustadrak* §1913, *Aĥmad* §22109.

> Then, He asked: O Muĥammad!
>
> I replied: I am present my Lord.
>
> He asked: What do those [Angels] in the loftiest heaven dispute [or discuss] about?
>
> I replied: About expiation [of sins; *kaffārrāt*]
>
> He asked: What are they?
>
> I replied: Walking [lit. going on foot] to the congregational prayer,[898] sitting in the mosque after prayer, and doing ablution at times when one is disinclined to do so.
>
> He asked: And then, by what else?
>
> I replied: Feeding and giving food, speaking gently and praying in the night when people are asleep.
>
> He said: Ask!
>
> I said: O my Lord Almighty! I ask you to give me guidance to do good deeds, to forsake reprehensible actions, loving the destitute, and that You forgive me, and that You have mercy upon me, and if You wish to visit a trial upon a nation, then let me die without being entangled in their mischief. I ask you to grant me Your Love and the love of those whom You love, and the love of those deeds that bring closer to Your Love.[899]
>
> RasūlAllāh ﷺ said: Indeed, this is the truth. Learn about this and then teach it to others.

Imām Tirmidhī says in the postscript of this ĥadīth: 'I asked Muĥammad ibn Ismāýīl [al-Bukhārī] about this [narration] and he said that it was a şaĥīĥ ĥadīth'. In a similar [*mursal*] narration, with slightly different wording reported by Ábdu'l Raĥmān ibn Áayish:[900]

> I saw my Lord Almighty in a beautiful manner, and He asked me: "O Muĥammad! What do the [Angels] in the highest heaven dispute about?" I replied: "O my Lord Almighty! I do not know." Then, I saw that He placed His *kaff* between both my shoulders and I could feel the coolness of His *anāmil* in my bosom[901] – so I knew about everything in the heavens and the

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[898] In the narration of Aĥmad: "footsteps towards the mosques on Fridays," ***jumuáāt*** instead of ***jamā-áāt***.

[899] اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الخَيْرَاتِ ، وَتَرْكَ الْمُنْكَرَاتِ ، وَحُبَّ الْمَسَاكِينِ ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي

وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ

Allāhumma innī as'aluka fiýla'l khayrāti wa tarka'l munkarāti wa ĥubba'l masākīn; wa an taghfira lī wa tarĥamanī wa idhā arad'ta fitnatun fī qawmin fa-tawaffanī ghayra maftūn; wa as'aluka ĥubbaka wa ĥubba man yuĥibbuka, wa ĥubba ámalin yuqarribu ilā ĥubbika.

[900] *Dārimī* 2145; *Mishkāt*, 725. Tirmidhī notes after ĥadīth 3246 that Ábdu'l Raĥmān ibn Áayish رضي الله عنهما has not heard the ĥadīth from Prophet ﷺ directly. Ibn Malak has said that this particular narration is mursal because Ábdu'l Raĥmān narrates from Mālik ibn Yukhāmir, who narrates from Muáādh ibn Jabal رضي الله عنهم. [*Mirqāt*].

[901] *Bayna thaday*: lit. between my breasts. Qārī and Haytami have said it may mean bosom or *in my heart*.

> earth. [and he recited this verse]: ***And thus, We showed Ibrāhīm the kingdom of the heavens and the earth, so that his conviction is [further] strengthened.***[902]

In the narration of Ibn Ábbās :

> I saw my Lord Almighty in a beautiful manner, and then He said: "O Muĥammad!"
>
> I replied: "I am present my Lord Almighty, at Your service."
>
> He said: "What do the [Angels] in the highest heaven dispute about?"
>
> I replied: "O my Lord Almighty! I do not know."
>
> Then, I saw that He placed His *kaff* between both my shoulders and I could feel the coolness of His *anāmil* in my bosom – so I knew about everything between the east and the west.[903]

Ibn Ĥajar al-Haytami has said in the commentary of this narration:

> {**so I could feel its coolness in my bosom**} this is an allusion to the attainment of the exalted and sublime grace, and the extraordinary and marvellous secrets entrusted to his blessed and honoured heart, and that which was revealed [*ma'āthir*] and his learning of it comprehensively and mastering it [*itqān*]. Therefore, he said: "coolness in my bosom" – because he experienced the coolness [i.e. satisfaction] of absolute conviction [*yaqīn*] that one feels when one gains certainty about something and validates it. And [he described it thus] because of this effusion of grace in his heart, as he mentioned this to the be the reason for his immense knowledge [*li-ittisāýi úlūmihi*] which has no bounds, nor can the mind comprehend it, which he further explained as:
>
> {**and I gained the knowledge**} that is, about everything in the universe in which are,
>
> {**in the heavens**} rather, beyond that, which we know from the events of the Ascension [*miýrāj*].
>
> {**and the earth**} meaning, the planets; in other words – all that is present in the seven earths and what is below it… [904]

Ţībī explaining the same ĥadīth, in his commentary on *Mishkāt*:

> …the kingdom of the heavens and the earth was revealed to him [i.e., Ibrāhīm]; [similarly,] the doors to the knowledge of unseen [*abwāb al-ghuyūb*] were opened for me – until I learned of everything – their essences and their attributes [*dhawāt, şifāt*], all that is manifest [żawāhir] and that which is hidden [*mughayyibāt*], so much that from the lower realm, I rose up [*álawtu*] towards that which is far greater [i.e., the highest heaven][905]

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[902] Sūrah al-Anáām, 6:75. *Mina'l mūqinīn*: lit. 'so he becomes among those who are convinced.' This is being said to a Prophet who is already a believer; therefore, it actually means that his conviction intensifies or the strength of his belief and faith is further elevated.

[903] Tirmidhī §3245.

[904] *Fat'ĥ al-Ilāh sharĥ Mishkāh*, ĥadīth §725, 3/231.

[905] *Kāshif án Ĥaqā'iq*, 3/208; ĥadīth §725.

The şaĥīĥ ĥadīth explicitly says that RasūlAllāh ﷺ was given the knowledge of everything between the heavens and the earth. And to illustrate the extent of his knowledge, Allāh táālā asked him about the discussion of the Angels in the highest heaven, not just the number of leaves in a tree! Yet, the Wahābī and Deobandī naysayers prattle that he ﷺ did not know what was behind a wall! Only diseased minds obdurately refuse to acknowledge the extent of the knowledge of our master ﷺ, and shamelessly oppose şaĥīĥ ĥadīth just to satisfy their whims and justify the blunders of their elders who fell into heresy. Numerous books on the extensiveness of the knowledge of RasūlAllāh have been written by Sunni scholars. Some of the easier ones such as *Al-Kalimatu’l Úlyā*, *Khāliṣu’l Iýtiqād* and the relevant portion in *Jā’a al-Ĥaqq* are highly recommended for beginners and non-specialists. See *Appendix I: Further Reading* for a list of books on the subject.

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12. *On Writing the Full Şalawāt*

Ibn Salah in his *Muqaddimah*, 25th Category: On Inscribing Ĥadīth and the manner of writing it down with precision:

> The writer/copyist of the ĥadīth should refrain from both ways of shortening the *şalawāt* (blessings of Allāh upon the Prophet):
>
> **First**: Writing it in short form – i.e. abbreviating it by writing one or two letters, etc., in the place [of full salawat].
>
> **Second**: Writing it snipped, such that one writes “**sallAllahu alayhi**” partially, without writing “**wa sallam**,” even though it is found in the books of some writers of the past.
>
> ….
>
> I say: It is also disliked to shorten the blessing to just ***álayhi’s salām***[906]

He has also mentioned an anecdote about a ĥadīth master, Hamzah al-Kinānīyy:

> I used to write/copy ĥadīth and would write upon the mention of the Prophet: “blessings of Allāh upon him” [*şallAllāhu álayhi*]. I would not write “and greetings of peace” [*wa sallam*]. I saw the Prophet ﷺ in my dream and he said: “Why do you not complete your asking for blessings upon me?” [Kināniyy says:] Thereafter, whenever I wrote the şalawāt, I would write it in full as “Blessings of Allāh upon him and greetings of peace” [***şallAllāhu álayhi wa sallam***].[907]

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[906] *Muqaddimah Ibn Şalāĥ*. This ruling is specific about our Prophet ﷺ because of the Qur’ānic injunction: “***send blessings*** [*şalawāt*] ***upon him and greetings*** [*salām*]” [Sūrah Aĥzāb, 33:56]. However, it is permissible to use the honorific ***álayhi’s salām*** with other Prophets and Angels.

[907] Ibid.

Suyūţī in *Tadrīb al-Rāwī,* commentary of Nawawī's *Taqrīb* has said:[908]

> It is disliked {to abbreviate the şalawāt}, and indicate by one or two letters; such as a person who would write صلعم şād-lām-áyn-mīm. {Rather, one should write the şalawāt in full}. It is said that the first person to abbreviate şalawāt was punished by his hand being cut off.[909]

Ţaĥtāwī in his commentary on *Al-Durr al-Mukhtār*:

> In certain places, it is cited from TātārKhaniyyah that: "whoever writes álayhi's salām in an abbreviated form such as the shape of *hamzah* and *mīm* عم will be ruled kāfir because he has diminished [*takhfīf*] and diminishing [or making light of] the Prophets is kufr without any doubt." If the citation is accurate, then it is restricted [i.e the context of the ruling is] upon the intention to denigrate – otherwise, it is obvious that such an action is not kufr...[910]

* * *

13. *Muşţafā ﷺ has the Absolute Authority to Dispense in the Sharīáh*

The Prophet ﷺ was given the authority to make anything ĥalāl or ĥarām; two well known ĥadīth are given below as an example:

> Indeed Ibrāhīm made Makkah a sanctuary [*ĥaram*] and prayed for it; I have made Madīnah a sanctuary, just like Ibrāhīm made Makkah a sanctuary and I have prayed for it [for plenty and prosperity] in their measures[911] just as Ibrāhīm prayed for Makkah.[912]

In another ĥadīth of Muslim narrated by Abū Hurayrah ؓ:

> The Prophet ﷺ gave a sermon and said: "O people! Allāh has made pilgrimage [*ĥajj*] obligatory upon you, so undertake pilgrimage." A man asked: "Is it obligatory every year, O Messenger of Allāh?" He remained silent – until the man had asked three times, and then RasūlAllāh ﷺ said: "If I had said 'yes' it would become obligatory [every year] and you would not be able to fulfill it." And then he said: "Do not ask until I have left you – for earlier people were destroyed because of excessive questioning and disputing their Prophets. If I command you to do something, do it to the best of your abilities and if I prohibit you from something, then abandon it".[913]

* * *

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[908] The text in bold and flower brackets is from *Taqrīb.*

[909] *Tadrib al-Rāwī*, *Section 25: On Inscribing Ĥadīth and Precision in Doing So.*, p.503.

[910] In the preface of Ţaĥtāwī's commentary on *Al-Durr al-Mukhtār.* 1/193.

[911] *mudd, şāá*; happiness in their lives; prosperity and plenty in their food, trade, crops and everything else.

[912] Bukhārī §2129, §3367; Muslim §1360; Musnad Aĥmad §16446;

[913] *Muslim* §1337; Also see: *Musnad Aĥmad* §2304, §2642, §2741, §2996, §3303, §3510, §10607; *Nasā'īy* §2619, §2620; *Abū Dāwūd* §1721; *Ibn Mājah* §2884, §2885, §2886; *Dārimī* §1829, §1830.

14. *Brief Tafsīr of the "You shall certainly bear faith in him..."*

Our Prophet ﷺ was the first to be created and the last to be sent as a Prophet in this world. In the realm of the souls, Allāh táālā took a covenant from all the souls when He asked them: "***Am I not your Lord-Sustainer?***" and they replied: "***Why not?***"[914]

Thereafter, another covenant was taken from [the souls of] the Prophets عَلَيۡهِمُ ٱلسَّلَامُ.

وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ
رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ
عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ

> And [recall,] when Allāh took the covenant from the Prophets [and said]: Whenever I give you Book and Wisdom, thereafter comes to you the Messenger who will affirm [and validate] that [the books] with you, then you will most certainly bear faith in him and most certainly aid him. He [i.e. Allāh] asked: Have you acknowledged and taken that upon yourselves as My weighty Covenant? They replied: We have accepted. He [i.e. Allāh] said: Then, ye [all] bear witness, and I am with you among the witnesses.[915]

Imām Aĥmad Riđā in his monograph *Tajallī al-Yaqīn* says about this verse:

> Imām Állāmah Taqīyuddin Abu'l Ĥasan Álī ibn Ábdu'l Kāfī as-Subkī has written a priceless epistle, *Al-Táżīm wa'l Minnah fī la-tu'minunna bihi wa la-tanşurunnah*, explaining this verse and proved that our Master is the Prophet of all Prophets and all the Prophets and their followers are the followers [*ummah*] of our Prophet. The prophethood of our Prophet ﷺ is all encompassing – from the time[916] of *Abū'l Bashar,* 'the father of all humans,' until Judgement Day, everyone in the creation is obligated to follow him. The ĥadīth of our Master: "*I was a Prophet when Ādam was still between soul and body*"[917] should therefore be taken literally, and upon its apparent meaning.

He then mentions ten points in the explanation of this verse.

> I say, and guidance rests with Allāh: Let us look at the salience and immense importance the Qur'ān has accorded this subject and emphasised this aspect[918] repeatedly:

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[914] Sūrah al-Aárāf, 7:172.

[915] Sūrah Aāl Ímrān, 3:81.

[916] In one hadith: '*I was sent forth [buýith-tu] as a Prophet towards all the people* [*an-nāsī kāffah*].' [*Bukhārī* §438, *Dārimī* §1429, *Nasā'īy* §432, *Aĥmad* §2742, §22137, §22209]. In a variant: '*I was sent as a Messenger [ursiltu] towards the entire creation [al-khalqi kāffah].* [*Muslim* §523; *Tirmidhī* §1553; *Aĥmad* §9337].

[917] *Mustadrak* §4209.

[918] That is: All the Prophets are to bear faith in our Master, and to aid him.

FIRST: The Prophets of Allāh are given Divine Immunity [*máşūm*]. It is impossible for them to ever oppose the Command of Allāh. It was enough for Allāh táālā to merely command them as: "If that [last] Prophet comes to you, bear faith in him and aid him." But He did not just mention it – instead, He took a covenant from them. This was the second covenant after the first one: "***Am I not your Lord-Almighty?***"[919]

Similar to the Excellent Word [of Belief][920] in which the first part is: **There is no God except Allāh,** and followed by **Muĥammad is the Messenger of Allāh;** so that it is made abundantly clear that the first obligation upon the creation is absolute submission and obedience to Allāh and along with it is bearing faith in the Messengership of Muĥammad – Blessings of Allāh táālā be upon him and greetings; may Allāh bestow upon him grace, and honour, increase his esteem and exalt him.

SECOND: This covenant was emphasised upon by the particle ***lām*** [meaning, certainly]:[921]

لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ

Similar to the covenant taken by the rulers, and governors swearing allegiance to their sovereigns. Imām Subkī has said that perhaps the format of swearing allegiance[922] is derived from this verse.

THIRD: Emphasis by using the particle *nūn* of emphasis [*nūn ta'kīd*].

FOURTH: That too, with the heavy *nūn* – because this form of stressed *nūn* [*thaqīlah*] doubles the emphasis.[923]

FIFTH: Look at the immense consideration given to this covenant: The Prophets had not yet answered [the first question], Allāh táālā asked: "Have you acknowledged and accepted this command of mine?" The immediacy in the tone expects ready acceptance is acknowledgement from the Prophets.

SIXTH: He did not stop at mere affirmation: [as if He says:] 'Mere affirmation is not enough, rather accept this weighty Covenant of Mine'.

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[919] Sūrah Al-Aárāf 7:172. ***And [O Beloved! Recall,] when Your Lord-Almighty brought out from the backs of the children of Ādam, their progeny and made them to bear witness upon their own selves: "Am I not your Lord-Almighty?" They replied: "Why not? [i.e. Indeed, You are]. We bear witness." So that you may not say on the Day of Judgement, certainly we were unaware of this.***

[920] *kalimah ţayyibah:* The formula – the fundamental statement of belief.

[921] Arabic grammar note: When a verb is prefixed with the particle, denoted by the letter *lām*, the verb is emphasised upon; i.e. ***la-tu'minunna*** means 'you will *certainly* bear faith'. Similarly, when such a verb is suffixed with the *nūn*, known as *nūn al-tawkīd*, it is double emphasis.

[922] Common in Muslim countries in medieval times; governors, rulers and people in authority had to swear fealty to the sovereign – the king or the emperor or the Sultan (or the khalīfah). In modern times, this is the practice of swearing-in and oath taking of judges, ministers, prime ministers and presidents.

[923] The *nūn* of emphasis appears in two forms, the heavy nūn [*nūn al-tawkīd al-thaqīlah*] represented by shaddah, and the light nūn [*nūn al-tawkīd al-khafīfah*] with the *sukūn*.

SEVENTH: Instead of saying “upon it” [*álayhi*] or “upon this” [*ála hādhā*] – the demonstrative pronoun for *far* is used to highlight its importance: “upon **that**” [ála dhālikum].

EIGHTH: Further emphasis by saying: “Then bear witness upon each other” [*fa’sh’hādū*] – whereas, to accept [a covenant] and to go back on their word cannot be imagined to be possible on the part of these august personalities [the Prophets].

NINTH: The interesting thing is that in addition to their testimony, Allāh táālā has further said: “and I am with you among the witnesses”.

TENTH: Above all, after emphasising the importance in multiple ways in the above verse, it is followed by [the next āyah, 3:82], a severe warning – even though the Prophets are Divinely Protected [and hence cannot disobey, but still]:

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

Whoever turned away after this [acceptance],
then indeed, they will be among the transgressors.[924]

Allāh be praised! This is the same kind of importance and complete attention that Allāh táālā requires from the Divinely protected Angels, when He said:

وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ

Whoever among them says that I am a god other than Him [Allāh] –
then, We will punish him by Hellfire; it is thus We punish the wrongdoers.[925]

He has indicated that just as we deem the first part [of the *kalimah*], **There is no God but Allāh** as paramount, so also the second part, **Muĥammad is the Messenger of Allāh** is immensely important. [As if He says:] “I am the God of the entire creation and not even the most prominent Angels can turn away from worshipping Me, and My Beloved is the Messenger for the entire creation and the absolute leader [*muqtadā*] such that all the Prophets and Messengers are included among those who are commanded to swear allegiance to him and to serve him. And praise be to Allāh, the Lord Sustainer of the universe, and may Allāh táālā send blessings upon the Leader of all Messengers – Muĥammad – and upon his progeny and upon all his Companions. I bear witness that there is no God except Allāh – the only One God, there is no partner unto Him – and [I bear witness] that our master, Muĥammad is His beloved slave and Messenger, the Leader of all Messengers, the Seal of the Prophets, and the most honoured among the first and the last. Numerous blessings of Allāh and greetings of peace be upon him, and his progeny and all his Companions.

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[924] Sūrah Aāl Ímrān, 3:82.

[925] Sūrah al-Anbiyā’a, 21:29.

15. *Sirājaⁿ Munīrā – The Lamp, He who Illuminates*

Allāh táālā has described the Prophet ﷺ as a light that illuminates the world:

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ﴿٤٦﴾

O beloved Prophet! Indeed, We have sent you as a witness, a giver of glad tidings and a warner. And one who invites towards Allāh, by His permission and a brilliant star that illuminates.[926]

The Prophet ﷺ is lightsome like the sun whose brilliance is not only self-evident, but it also illuminates the entire world. Al-Bayđāwī in his tafsīr of this verse says:

> {**O beloved Prophet! Indeed, We have sent you as a witness**} upon all those towards whom I have sent you – a witness of their affirmation or belying; their salvation or their going astray – and therefore: {**a giver of glad tidings and a warner**}.
>
> {**And one who invites towards Allāh**} to accept in the Oneness of the Diety and all that is necessary to believe among His Attributes.
>
> {**by His permission**} i.e. by His making it easy, because it is His Permission that makes it easy. Inviting towards the Lord Almighty is a difficult task which cannot be fulfilled except by Divine Aid, which is indicated by 'His Permission.'
>
> {**and a brilliant star that illuminates**} that spreads light and banishes the darkness of ignorance and from which light for the insight is gained.

Ĥāfiż Ibn Kathīr in his commentary of these verses says:

> {**as a witness**} i.e. witness for the Oneness of Allāh táālā, and that there is no God other than Him and a witness upon people for their deeds on the Day of Judgement.[927]
>
> Allāh táālā has said: "***And We bring you as a witness on these people***"[928] and said in another verse: "***So that you [i.e. Muslims] are a witness upon other people and the Messenger is a witness upon you***"[929]
>
> {**a giver of glad tidings and a warner**} Giver of good news of reward for believers and warner of punishment to the disbelievers.
>
> {**And one who invites towards Allāh, by His permission**} One who invites people to worship their Lord-Sustainer by His Command to do so.

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[926] Sūrah al-Aĥzāb 33:45-46.

[927] Alahazrat translated the word ***shāhid*** in the Qur'ān as: *ĥāżir-nāżir*, or present and beholding; i.e. witnessing the deeds of his followers, as mentioned in the other verse and in ĥadīth.

[928] Sūrah al-Nisā'a, 4:41.

[929] Sūrah al-Baqarah, 2:143.

{**and a brilliant star that illuminates**} and it is well known that you have come with the truth – like the bright and shining sun and its illumination; none but an obstinate rejecter will deny it.

16. *Disbelievers will ask for a second chance but it is not possible*

The Qur'ān informs us that on Judgement Day, disbelievers will lament that they should have heeded the Message brought by Prophets عليهم السلام and will even ask for a second chance, but they will be told that there will not be any, as mentioned in these verses.

In this world, people follow the opinions of various political and religious leaders and fashion their beliefs after their opinions; including atheist influencers on social media, authors and polemicists whom people cite as authorities for their disbelief in God. Allāh táālā says in the Qur'ān: ***If these unjust people [or tyrants] could see the time when they will see the Punishment [with their own eyes], they will realise that Power belongs entirely and absolutely to Allāh táālā and that His Punishment is severe.***

Celebrities and influencers who confidently deny the existence of God today and those who ridicule Muslims and Islām, mocking belief in the Creator, will realise that they have committed an irreparable error. This includes all kind of oppression and injustice, and on that day, these leaders who bask in the glory of numerous followers will disown them:

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

And when leaders will disown their followers when they behold
the Punishment, and that all their ties will have been severed [930]

At that moment, followers will also disown their leaders – and all those who led them astray and away from the truth – whether atheist writers, or scientists who confidently declare that the universe does not need a creater or heads of states who carry out and support genocides...their followers will regret that they took them as their leaders

وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ
كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ

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[930] Sūrah al-Baqarah, 2:166. *Sabab* originally meant a rope; it was then adapted to mean any relation ('ties') or basis or means (*asbāb*).

> And those who followed them will say: If we could only go back [to the world], we would distance ourselves from them, just as they have disowned us now. Thus Allāh will show them their deeds to rue [and regret] – and they will never exit Hell fire.[931]

وَلَوۡ تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ رُءُوسِهِمۡ عِندَ رَبِّهِمۡ
رَبَّنَآ أَبۡصَرۡنَا وَسَمِعۡنَا فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا إِنَّا مُوقِنُونَ

And if you were to see the criminals hang their heads near their Lord Almighty
and say: O our Lord, we have seen and heard; so send us back, we will do
good deeds, indeed we are now convinced[932]

In the verses of Sūrah al-Anáām, the state of disbelievers is mentioned – how they behaved in this world, as if there is no life after death and their regret upon this in the Hereafter, and wish they had become Muslims; they say this when they see punishment and torment prepared for them, but there will be no second chance:

وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَٰلَيۡتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٢٧﴾ بَلۡ بَدَا لَهُم مَّا كَانُواْ
يُخۡفُونَ مِن قَبۡلُۖ وَلَوۡ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنۡهُ وَإِنَّهُمۡ لَكَٰذِبُونَ ﴿٢٨﴾ وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ
بِمَبۡعُوثِينَ ﴿٢٩﴾ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَىٰ رَبِّهِمۡۚ قَالَ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ
بِمَا كُنتُمۡ تَكۡفُرُونَ ﴿٣٠﴾ قَدۡ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ بَغۡتَةٗ قَالُواْ يَٰحَسۡرَتَنَا عَلَىٰ
مَا فَرَّطۡنَا فِيهَا وَهُمۡ يَحۡمِلُونَ أَوۡزَارَهُمۡ عَلَىٰ ظُهُورِهِمۡۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

> And if you were to see[933] when they are made to stand by the Fire, then they will say: "Alas! Were it, that we can be returned [to the world] and we will not belie the Signs of our Lord and will become believers." But it is now manifest to them, that which they used to conceal before and if they were sent back, they would return to what they were prohibited from[934] – indeed, they are liars. And they say: "There is not, except our life in this world, and we will not be resurrected."

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[931] Sūrah al-Baqarah, 2:167. "followed them": That is, followed leaders or opinion makers who influence them. In summary, anyone who prevents them from believing in Islām or misguides and leads them astray.

[932] Sūrah Sajdah, 32:12.

[933] Sūrah al-Anáām, 6:27-31.

[934] That is, commit kufr and shirk.

> And if you could see them when they stand before their Lord Sustainer; He asks: "Is this not true?" They will reply: "Why not! By our Lord Almighty." He will say: "Then taste the punishment, recompense for your disbelief." Indeed, they are in a great loss, those who belied and rejected meeting Allāh – until, when the Hour was suddenly upon them – and they [will] say: "O our regret upon our immense error [in belief]" and they will carry their burden on their backs – what a vile burden they carry!

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ
جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ
غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ

> What do they await, except the fulfilment [of what is promised in this Book]? On that day, when [that which is foretold] will come to pass, those who had forgotten it earlier will say: "Indeed the Messengers of Lord-Almighty had come with the truth; So, do we have any intercessors who can intercede for us; or can we be returned, then we would act differently to what we used to do. Undoubtedly, they have put their own souls in a loss, and absent from them, are [false] things they used to concoct.[935]

In the above verse, *ta'wīl* means: fulfilment of the promises of reward, punishment and events of the Hereafter mentioned in the Qur'ān. The disbelievers assume that none of this will come true and when it actually does [in the Hereafter], they will lament that they should have accepted the word of the Messengers; at this point, they will wish for someone to interecede for them and wish for a second chance. But they put their own selves in a great loss by rejecting Islām and concocting false gods in this earthly life.

Đalla ánhum: They are amiss; not that they existed and were lost – rather, these false gods never existed except in the imagination of those who invented and believed in them. Thus, inexistent gods and helpers will not avail them. [*Summarised from Ibn Kathir, Qurṭubī*].

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

> And warn the people of that day when Divine Punishment will come to them; then, those who have been unjust will say: "O our Lord! Delay this, and give us respite for a short while, we will accept Your Call and follow the Messengers." Were you not the ones who had earlier sworn that you will not suffer decline? [936]

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[935] Sūrah al-Aárāf, 7:53.

[936] Sūrah Ibrāhīm, 14:44.

The meaning of *mā lakum min zawāl*, or 'not suffer decline', or 'see no termination,' is that disbelievers rejected the idea of life after death. They swore that they would not vanish after death, and would forever remain in this world. Perhaps they swore in arrogance just to deny life after death. Or because that they would build excessively and had lengthy hopes, as if death would never come to them. Or they did not expect to see a life in the Hereafter, and even if they died, their condition would not be worse than their present condition. [*Summarised from Bayđāwī and Qurtubi*].

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا
فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

> Until death comes to anyone among them and he says: "O my Lord! Send me back. Mayhap, I will do good deeds from that which I have left behind". Certainly not! These are mere words that he utters and beyond them is a barrier, until the day they will be resurrected.[937]

When a disbeliever sees his place in Hell at the time of his death, he will desire to have the deadline extended, but will be harshly told that it is impossible. Disbelievers will acknowledge their mistake, and lament that they have no friends or intercessors:

تَٱللَّهِ إِن كُنَّا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾
فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾

> By Allāh! Indeed, we were in manifest misguidance. When we equated you [i.e. false gods] with the Lord-Sustainer of the universe. We were not led astray except by criminals. Thus, we do not have any intercessors, nor a dear friend. If we had a second chance, we would be among the believers[938]

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم
مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

> And they will scream therein: "O our Lord Almighty, take us out; we will do good deeds, unlike the ones we used to do. [Allāh says:] Did we not give you life long enough to ponder about it, for one who cared to reflect and a Warner came to you? Now, taste this [punishment] so there will be no helper for the oppressors.[939]

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[937] Sūrah Mu'minun, 23:99.

[938] Sūrah al-Shuárā'a, 26:97-102.

[939] Sūrah al-Fāţir, 35:37.

أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

Or you say when you see the torment: If I had another chance, I would do good deeds[940]

إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

Indeed We have warned you of a punishment that is near.
On that day when every man will see what his hands have sent forth
and the disbeliever will lament: "Alas! If I were turned to dust."[941]

We seek Allāh's refuge and beseech Him to give us death upon true faith.

* * *

17. *On Abdāl*

There are ranks among Awliyā'a and those of higher ranks are known as *abdāl*, *awtād nujabā* and *ghawth*. The rank of *abdāl* is mentioned in various ĥadīth, some authentic, some weak. Some scholars rejected them outright and termed the ĥadīth as forgeries – but others validated those ĥadīth, and according to Imām Suyūţī, these ĥadīth have attained the status of *mutawātir*. Shaykh Muĥammad ibn Jaáfar al-Kattānī, in his compilation of *mutawātir* ĥadīth, has said:[942]

> On the existence of Abdāl: This [is reported] from various routes via:
>
> 1. Anas ؓ in varying wording but all of those through weak chains.
> 2. Úbādah ibn al-Şāmit ؓ
> 3. Ibn Úmar ؓ
> 4. Ibn Masúūd ؓ
> 5. Abū Saýīd ؓ
> 6. Álī [ibn Abī Ţālib] ؓ
> 7. Áwf ibn Mālik ؓ
> 8. Abū Hurayrah ؓ
> 9. Muáādh ibn Jabal ؓ and others.

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[940] Sūrah Zumar, 39:58.

[941] Sūrah al-Nab'a, 78:40.

[942] *Nażm al-Mutanāthir min al-Ĥadīth al-Mutawātir*, pp. 220-221, ĥadīth §279.

Ĥāfiż Sakhāwī[943] has written an epistle on this topic named: ***Nażm al-La'āl fi'l Kalāmi ála'l Abdāl***. Ibn al-Jawzī mentioned various ĥadīth on this topic in his ***Al-Mawđūáāt*** and criticised every one of them and ruled them as forgeries. But Suyūţī did a reassessment and regraded them in his book *Al-Nikāt* or *Al-Táqqubāt*,[944] he says: "Not only is the concept of *Abdāl* valid and proven by şaĥīĥ ĥadīth, it is even *mutawātir;* I have compiled a separate book on this topic that examines the routes of these ĥadīth in detail. He then mentioned the Companions and Followers who have narrated these ĥadīth – and the existence of Abdāl is widely known and accepted [*tawātur mánawi*].

Ibn al-Jawzī[945] claimed that all the ĥadīth that mention Abdāl are forgeries, and Suyūţī disagreed and said that the information about Abdāl is true and valid, and if you wish you can say that it is unanimously accepted [*tawātur*] – i.e., the meaning is accepted.

This also demonstrates the falsity of Ibn Taymiyyah's claim that the word 'Abdāl' has never appeared in either a şaĥīĥ or a weak report; [and could have appeared] except in interrupted [*munqaţiý*] narrations. Alas! It would have been better if he had just admitted that he had not seen it; instead, he denied the existence of such reports and belied those who said that such reports exist. In the Fatwā of Ibn Ĥajar [al-Ásqalānī]:[946] *Abdāl* have been mentioned in a number of reports; some are şaĥīĥ and some are not şaĥīĥ. *Quţb* has been mentioned in a few narrations – as for the [title of] *Ghawth*, this title is well-known among the Sufis, but it is not established [from hadith].

Jalāluddīn Suyūţī, in the aforementioned work has said:[947]

I say: The mention [of *abdāl*] is found in various *marfūú* and *mawqūf* ĥadīth narrating from:

1. Úmar ibn al-Khaţţāb
2. Álī ibn Abī Ţālib
3. Anas [ibn Mālik]
4. Ĥudhayfah ibn al-Yamān
5. Úbādah ibn Şāmit
6. [Ábdullāh] Ibn Ábbās
7. Ábdullāh ibn Úmar
8. Ábdullāh ibn Masúūd
9. Áwf ibn Mālik

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[943] Imām Shamsuddīn Muĥammad ibn Ábdu'l Raĥmān al-Sakhāwī [d. 902 AH].

[944] The actual name of the book is: *Al-Nikāt al-Badī'áāt álā al-Mawđūáāt*, and is also known as *Táqqubāt al-Suyūţī álā Mawđūáāt Ibn al-Jawzī*. Thus, it is the same book the author mentions as *Nikāt* and *Táqqubāt*.

[945] Imām Abu'l Faraj Ábdu'l Raĥmān ibn Álī ibn al-Jawzī [508-597 AH].

[946] Shaykh al-Islām, Ĥāfiż, Imām Abu'l Fađl Aĥmad ibn Álī ibn Ĥajar al-Ásqalānī al-Shāfiýī [773-852 AH].

[947] *Al-Khabar al-Dāl*, p.12.

> 10. Muáādh ibn Jabal
> 11. Wāthilah ibn al-Asqaá
> 12. Abū Saýīd al-Khudrī
> 13. Abū Hurayrah
> 14. Abū Dardā’a
> 15. Umm Salamah رَضِيَ ٱللَّهُ عَنْهُمْ
>
> And via *mursal* narrations:
>
> 16. Ĥasan
> 17. Áţā
> 18. Bakr ibn Khunays
>
> And numerous reports [*aāthār*] from the Followers and those who came after them.[948]

He has listed 87 such narrations in the work, some with complete chains of narration with critical comments on some of the chains. The second ĥadīth is deemed the most authentic in this regard, found in *Musnad* of Imām Aĥmad and sixteen other routes:

> Ĥadīth of Álī رضي الله عنه
>
> Imām Aĥmad ibn Ĥanbal in his *Musnad*:[949] Abū Mughayrah narrated to us: Şafwān narrated to us from Shurayĥ ibn Úbayd who said: The people of the Levant [*shām*] were mentioned in front of Álī ibn Abī Ţālib and he was in Iraq at that time. They said: “Curse them, O Commander of the faithful!” He replied: “No. Because I have heard RasūlAllāh ﷺ say: Abdāl are in the Levant [*shām*]. They are forty men – whenever one among them dies, Allāh táālā will replace him with another [man] in his place. Rain is sought for their sake, victory upon enemies is beseeched for their sake, and it is for their sake, that for the people of the Levant punishment is averted.”
>
> All the narrators in the chain are narrators of Bukhārī, except Shurayĥ ibn Úbayd, who is also graded as a trustworthy [*thiqah*] narrator.

Further reading on this topic:

1. ***Al-Khabar al-Dāl álā Wujudi’l Quţbi wa’l Awtādi wa’n Nujabā’i wa’l Abdāl*** by Ĥāfiż Jalāluddīn Suyūţī.

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[948] Ibn Ásākir has mentioned the following in his *Tārīkh*: Ĥasan al-Başrī, Qatādah, Khālid ibn Mádān, Abu’z Zāhiriyyah, Fuđayl ibn Fađālah, Ĥasan ibn Yaĥyā al-Khushaniyy, Ibn Shawdhab, Áţā, Abū Sulaymān al-Dārānī, Kattānī, student of Wahb ibn Munabbih and Abuz Zinād. Khallāl mentioned Ibrāhīm al-Nakhaýī in his *Karāmāt al-Awliyā’a* and Imām Aĥmad mentioned Kaáb al-Aĥbār in his *Zuhd*.

[949] *Musnad Aĥmad* §896; Ĥāfiż Điyā’a in *Mukhtarah* §484.

2. ***Ijābatu'l Ghawth bi Bayāni ĥāli: Al-Nuqabā'a, wa'n Nujabā'a, wa'l Abdāli, wa'l Awtādi, wa'l Ghawth*** by the great Ĥanafī jurist, Imām Muĥammad Amin Ibn Áābidīn al-Shāmī [d. 1252 AH].
3. ***Al-Qawl al-Dāl álā Ĥayāti'l Khađir wa Wujūdi'l Abdāl*** by Shaykh Nūĥ ibn Muşţafā al-Ĥanafī al-Rūmī [d. 1070 AH].

18. *The Extolled Station – The Station of Praise – al-Maqām al-Maĥmūd*

Qur'ānic exegetes are in unanimous agreement that the Extolled Station refers to the lofty rank of intercession [*shafāáh*] and it is mentioned in the Qur'ān, and the Prophet ﷺ himself explained it as "*It is the rank from whence I will intercede for my followers*"[950]

عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا

It is nigh that your Lord-Sustainer will bring you forth upon the Station of Praise[951]

In the commentary of the above: It is the station where you [i.e. the Prophet ﷺ] will be praised by those who came before and those who came later, and it is the station of intercession [*Jalālayn*]. Most scholars say that it is the rank of intercession as indicated by various narrations, but it could also mean that he will be given the Standard of Praise [*Madārik*]. People will praise him when he comes forth on that station, and it is nothing but the rank of intercession [*Bayđāwī*].

19. *The Standard of Praise [Liwā al-Ĥamd]*

Munāwī[952] has explained it thus:[953]

> It was the practice of Arabs that the flag or the standard would be in the hand of the most senior, the most venerable in the group so that the [high] position of that person would be known. The reason, therefore, is to highlight the prominence of the leader. The author[954] was asked whether the Flag of Praise is to be taken literally, as indeed a physical flag, or

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[950] Tirmidhī §3137.

[951] Sūrah Banū Isrā'yīl 17:79.

[952] Ábdu'l Ra'ūf Munāwī [d. 1031 AH].

[953] Álī al-Qārī has also explained thus in *Mirqāt*, 10/442 under ĥadīth §5761.

[954] That is, Jalāluddīn Suyūţī.

whether it is metaphorical, to which he replied that it is metaphorical and it is only praise of Allāh. In reality, the flag is a sign of leadership as the flag is held by the commander of the army. Here, it means that the Prophet ﷺ will praise Allāh táālā immensely on that day. This is not merely Suyūţī's sole opinion; rather, this is one of the two opinions related by Ţībī[955] and others who said: This is meant to indicate his ﷺ exceptional manner in praising Allāh táālā on that day and his prominence to everyone in the creation; or that praise will be like a real flag on the Day of Judgement, and named Standard of Praise.

Turpushtī[956] has said: Among Allāh's righteous slaves, there is no station higher and more exalted than the Station of Praise, and all other (higher ranks) end below this one. Since Muşţafā ﷺ is the one who praises Allāh táālā the most in the entire creation, in both this world and the next, he will be handed the Standard of Praise, and everyone from the first to the last will congregate under this standard. The word flag [or standard] is attributed with the word 'praise,' which is praise of Allāh, which he ﷺ alone can rightfully fulfill, and whose deserved place it is on the Day of Judgement, and this is the Station of Praise [*maqām maĥmūd*] granted exclusively to him.[957]

* * *

20. *Seeing Allāh táālā in the Hereafter*

In a previous endnote, we read that seeing Allāh táālā is possible in this world, but as an actual occurrence, is a special attribute of our Master, Sayyidunā Muĥammad ﷺ. However, all believers will be given this blessing in the Hereafter, as the Qur'ān says:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

Faces on that day will be radiant; [because] of seeing their Lord-Almighty [958]

Nāđirah, meaning 'radiant,' is derived from *nađārah*, which means beautiful, shining, illuminated and beaming with joy. It is mentioned in the ĥadīth of Bukhārī: "*Indeed you will see your Lord-Almighty with your eyes.*"[959] It is narrated in multiple authentic ĥadīth via multiple routes and hence deemed *mutawātir* according to ĥadīth masters, that believers will see Allāh táālā in the Hereafter. It is not possible to reject these reports or try alternative explanations, like the ĥadīth of Abū Saýīd [al-Khudrī] and Abū Hurayrah as mentioned in Bukhārī and Muslim summarised below by Ibn Kathīr:

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[955] Imām Sharafuddīn Abū Muĥammad Ĥusayn ibn Muĥammad al-Ţībī [d.743 AH].

[956] Imām Abū Ábdullāh Fađlullāh ibn Ĥasan al-Tūrpushti [d. 661 AH], the author of the commentary on *Maşābīĥ al-Sunnah*, the famous ĥadīth anthology compiled by Muĥyi'us Sunnah Abū Muĥammad Ĥusayn ibn Masúūd al-Baghawi [d.516]. This was later expanded and reorganised by Khaţīb Tabrīzī under the title *Mishkātu'l Maşābīĥ*.

[957] *Fayđ al-Qadīr*, 3/56, under ĥadīth §2689.

[958] Sūrah al-Qiyāmah, 75:22-23.

[959] Bukhārī §7435.

> [some] people asked: "O Messenger of Allāh! Will we see our Lord-Creator on the Day of Judgement?' He said: "Do you have any difficulty in seeing the sun or the moon, when there are no clouds?" They replied: "No." He said: "You will see your Lord-Creator [Rabb] in the same manner."[960]

In various narrations, RasūlAllāh ﷺ came out on a full moon night [in a clear, cloudless sky] and asked his Companions: "Do you have difficulty seeing the moon?" with slight variations in the words used; such as ***tuđāmmūna***: that you are not able to see due to crowding, or ***tuđāmūna***: that some are able to see and some others are deprived due to the jostling of the crowd, or ***tuđārrūna***: you get hurt by jostling or some can see and others cannot due to the crowd. The analogy of seeing the sun or the moon in the ĥadīth is only to explain that everyone will be able to see Him; this is not to affirm a distance or direction to Allāh táālā. We cannot say how we will be able to see Him or describe the modality of this Vision. Muslims are only obligated to believe that they will see Allāh táālā with their eyes in the Hereafter.

21. *Verses on the Wine of Paradise*

The wine in this world is produced by fermentation of grapes – in simpler language, it is produced by the putrification of grapes; other liquors are produced by the fermentation of carbohydrates such as dates, barley, maize etc. The wine in Paradise, however, is not the same. It will be pure and will not be a derived product; it will be like water which is an abundant natural resource and not 'derived' from other sources. The Qur'ān tells us:

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ

The exemplification of Paradise, which is promised for the righteous: In it are streams of water that never stagnate [or stink], and streams of milk that will never be spoiled [or become unpalatable], and streams of wine, delicious for those who drink and streams of pure honey.[961]

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[960] *Bukhārī* §7437, §7438; also §554, §573, §806, §4581, §4851, §6573, §6574, §7434, §7439, §7440; *Muslim* §182, §183, §633, §2968; *Tirmidhī* §2549, §2551, §2554, §2557; *Abū Dāwūd* §4729; *Ibn Mājah* §177, §178, §4336; *Musnad Imām Aĥmad* §7717, §7927, §8817, §10906, §11120, §11127, §19190, §19205, §19251.

[961] Sūrah Muĥammad 47:15.

In this world, honey is produced in the mouths of bees and wine by fermentation (action of bacteria); but in Paradise, wine and honey will be like water, created by Allāh táālā, without the involvement of any insect or the decomposition of fruit. Honey in this world is also admixed with wax and dust – but not so in Paradise, hence the attribute of 'pure'. Thus 'wine' of Paradise resembles wine of this world, only in name. It is a drink that is immensely delicious and it will not cause one to become inebriated and lose their mind.[962]

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

And goblets [from flowing streams of wine] will be passed around them; white, delicious
for those who drink. There is no intoxication in it, nor will one lose their minds.[963]

According to Suddī, all the instances, where *ka's* is mentioned, refers to goblet of wine. *Maýīn* means a flowing stream and therefore the goblets will be filled from streams of flowing wine. 'White' is the attribute of goblets or the colour of wine, similar to milk. This drink will not cause any harm, nor intoxication, nor hangovers or headaches, nor will it cause them to lose their minds or damage their health. [Summarised from Qurţubī].

Until the 20th century, it was believed in the west that drinking in moderation was not harmful, rather even beneficial. In fact, small amounts were administered as 'medicine.' But now, after extensive research and numerous studies, medical science has established and emphatically proven that even a single drop of alcohol is harmful to the human body. This was foretold by RasūlAllāh ﷺ, when a Companion asked him whether wine could be taken as medicine; he replied: "It is no medicine; rather, it is a disease." And in another narration: "It has no cure; rather, it is a malady." [964]

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

[They will go around] with cups and pitchers and goblets of wine [from flowing streams]
They will not get headaches because of it, nor will they lose their minds.[965]

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[962] Summarised from Tafsīr Qurţubī.

[963] Sūrah al-Şāffāt, 37:45-47.

[964] *Muslim* §1984; *Ibn Mājah* §3500, *Abū Dāwūd* §3873, *Tirmidhī* §2046; *Dārimī* §2140; *Musnad Imām Aĥmad* §18787-88, §18862, §22502, §27238.

[965] Sūrah al-Wāqiáh, 56:18-19.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى
ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾

They will be given [pure] wine to drink, sealed. The last sip of which is musk. And it is for this, those who desire, should aspire. And it is mixed with [wine] from *Tasnīm*[966]

In addition to the streams of wine given to all the dwellers of Paradise, those of higher ranks, the immensely righteous, the *abrār*, will be given special wines that are sealed and will be opened only by them. The last of the draught will be like musk. *Raĥīq* means pure wine, or the best wine – the nectar; it is white in colour, pure and a drink that does not intoxicate or harm one's health or make one lose their mind [Qurţubī]. The last sip of the nectar will be like musk or that it is mixed with musk [Ibn Kathīr]. If one craves or desires for something, this is the life worth striving for; *tasnīm* is a stream from the higher levels of Paradise from whence those closest to Allāh táālā, the *muqarrabūn*, drink. It is also said that *tasnīm* is the best wine in Paradise. The most honoured slaves of Allāh drink from pure *tasnīm*, and the rest of the Paradise dwellers will drink other wine mixed with *tasnīm* [Summarised from Qurtubi]. In a ĥadīth, RasūlAllāh ﷺ said: "Whoever gives a drink to a thirsty believer, Allāh táālā, on Judgement day, will give him drink from the sealed nectar..."[967]

* * *

22. *Uttering Kufr in Duress*

From Mawlānā Naýīmuddīn Murādābādī's *Kitāb al-Áqāýid:*[968]

> Belief means that it is necessary to accept all the tenets of faith, uttering by the tongue and attesting to their veracity by the heart. However, a person is excused if he/she utters disbelief under duress, or when threatened by loss of limb or life if they do not utter words or do deeds that amount to disbelief. They will be excused as long as faith is firm in their hearts, and they say or do such things only to escape torment and torture.[969]

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[966] Sūrah al-Muţaffifin, 83:25-27. Those who crave for luxury and a good life, should desire this.

[967] Musnad Imām Aĥmad 11101, narrating from Abū Saýīd al-Khudri .

[968] This has been translated into English and published by Riđawī Press.

[969] For example, praising false gods is *kufr* [disbelief]; the chant: "*Jai Shri Ram*" means "Praised be Ram". Ram is the name of an idol revered by Hindus, whom they consider as god. In recent years, Hindu terrorists have been harassing and lynching Muslims in India, forcing them to utter these words. The main fascist party of India, the BJP captured power in 2014 supported by the RSS, a Hindu terrorist organisation. Ever since, pogroms against Muslims have been carried out with impunity and with the support of the ruling party and

> Even though it is better to avoid saying it, the person who utters *kufr* under duress will remain a Muslim, a believer.

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23. On Differences between Ashárī and Māturīdī

There are two major schools of creed among the Ahl al-Sunnah: The Ashárī and the Māturīdī. Their differences are on secondary issues – Imām Tājuddīn Subkī has said in his work that there are only thirteen differences, six of which are interpretative and seven are semantic. In the introduction of his Qaşīdah Nūniyyah, he says:

> I have heard the Shaykh, the imām [my father[970]] – may Allāh have mercy upon him say: "The contents of ***Áqīdah al-Ţaĥāwīyyah*** are entirely the creed of al-Ashárī. There is no difference, except in three issues."
>
> I say: I know that all the Mālikīs are Ashárīs, without exception. Among Shāfiýīs, almost all of them are Ashárīs except those who joined the anthropomorphists or followed the Mútazilah, and Allāh táālā will not care about them.
>
> The Ĥanafīs are mostly Ashárī – I mean, their belief is the same as the belief of Ashárīs – none has gone out of this [boundary] except those who became Mútazilah.[971]
>
> The Ĥanbalīs – most of the early masters – are Ashárī; none of them goes out of the Ashárī creed except those who became anthropomorphists [*ahl al-tajsīm*] and they are more among Ĥanbalīs than among any other [madh'hab].
>
> I [read and] reflected upon the ***Áqīdah al-Ţaĥāwīyyah*** of Abū Jaáfar al-Ţaĥāwī,[972] and found the matter to be exactly as described by the Shaykh and Imām [my father]. The [author of the] book *Áqīdah al-Ţaĥāwīyyah* stated that it is the belief professed by [Imām] Abū Ĥanīfah, Abū Yūsuf and Muĥammad, and he has explained it in an excellent manner.
>
> Thereafter, I investigated the books of Ĥanafīs and came to the conclusion that the total number of issues in which we [i.e the Ashárīs] differ with the Ĥanafīs [i.e Māturīdīs] are [only] thirteen. Six among them are interpretative [*mánawī*] and the rest [seven] are semantic [*lafżī*].

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government agencies such as the police, the army and the courts. Muslims are forced to chant such slogans or risk being lynched by a mob of frenzied Hindus. In such cases, if a Muslim complies and utters such words to save himselves from being lynched or being beaten mercilessly, they will be excused so long as they say it only to save their lives and have firm and unwavering faith in Islam.

[970] Shaykhu'l Islām, the imām, Taqīyuddīn Álī ibn Ábdu'l Kāfī al-Subkī al-Shāfiýī [683-756 AH].

[971] Such as Jārullāh al-Zamakhsharī, the author of the famous Qur'ān commentary *Al-Kash'shāf* and many useful works in Qur'ānic and Arabic linguistics.

[972] Imām Abū Jaáfar al-Ţaĥāwī, Aĥmad ibn Muĥammad ibn Salāmah al-Azdī al-Ĥanafī [230-321 AH].

> The six interpretative ones among them do not necessitate that they refute us, or we refute them or anathematise them [*takfīr*] or deem each other as heretics [*tabdīý*]. This was clearly stated by the savant, Abū Manşūr al-Baghdādī[973] and others among our imāms and their [Māturīdī] imāms – which is not necessary to further clarify due to its being well known.

Scholars have pointed out these differences in their works on *áqīdah,* such as commentaries of *Al-Jawharah*, or *Al-Musāyarah* of Ibn Humām, commentaries of *Sharĥ al-Áqāýid* and *Áqīdah Ţaĥāwīyyah* etc.; some well known works on this specific topic are:

1. ***Al-Qaşīdah al-Nūniyyah fi’l Khilāf bayn al-Ashāýirah wa’l Māturīdiyyah***, by Imām Tājuddīn Ábdu’l Wahhāb ibn Taqīyuddīn Álī ibn Ábdu’l Kafi al-Subkī [727-771 AH].
2. ***Al-Rawđatu’l Bahiyyah fi mā bayn al-Ashāýirah wa’l Māturīdiyyah,*** by Állāmah Ĥasan ibn Ábdu’l Muhsin Abū Adhbah [d. 1172 AH] **.**
3. ***Nażm al-Farā’id wa Jamá al-Fawā’id fī Bayāni’l Masā’il al-latī Waqaá fīhā al-Ikhtilāf bayn al-Māturīdīyyah wa’l Ashárīyyah fi’l Áqāýid maá Dhikri Adillah al-Farīqayn,*** by Állāmah Ábdu’l Raĥīm ibn Álī Shaykh Zādah [1078 AH].

* * *

24. Qur’ānic verses on ‘increase’ of faith.

Among the verses that mention an ‘increase’ in faith is the one in Sūrah Aāl Ímrān:

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ

Those unto whom people said: “Indeed, people have gathered [an army] against you, so fear them.” [But] this [only] increased their faith and they said: “Allāh is sufficient for us and He is the best Disposer of Affairs”.[974]

When the Hypocrites tried to scare the believers and tried to dissuade them from facing the enemy, the believers dismissed their scaremongering and put their trust in Allāh. Qurţubī says:

> {***this increased them in faith***} means, the threat only increased their conviction and certainty of their attestation to the truth of their belief; increased their steadfastness in defending it; their strength, their courage and their resolve was further strengthened. Thus ‘increase’ in faith here stands for [increase in] actions. Scholars have differed on the

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[973] He is the famous Ashárī imām and author of the books *Al-Farq bayn al-Firaq* and *Uşūl al-Dīn* among others; Abū Manşūr Ábdu’l Qāhir ibn Ţāhir al-Baghdādī [d. 429 AH].

[974] Sūrah Aāl Ímrān, 3:173.

> issue of increase or decrease in faith and there are various opinions in this regard. The belief [*áqīdah*] in this matter is that the essence of faith [*īymān*] is one unit – and it is like a unique crown, and a singular attestation irrespective of everything else. Rather it is in the sense of one whole unit [*fard*] which does not allow for any increment when it is present, and when it vanishes, nothing remains [to be decreased]. Thus, the increase or decrease is in its related aspects [*mutállaqāt*] and not in the essence itself. Another group of scholars say that it increases or decreases according to the deeds that emanate from it [faith]. This is because many scholars allude to actions as being part of faith based on the saying of the Prophet ﷺ: "***Faith is seventy plus branches; the highest is the saying: 'There is no God except Allāh and the lowest is removing harm from the road.***' Reported by Tirmidhī. Muslim's narration has the additional phrase: "***And modesty is from faith.***"[975]

In this verse, it is clear that they did not do any additional action – only their conviction and resolve was strengthened; this was termed as an 'increase' in faith. In another verse:

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا

And when the believers saw the army [of disbelievers,] they said: "This is what Allāh and His Messenger promised us, and Allāh and His Messenger have spoken the truth." And it did not increase them, except in faith and submission [i.e., being pleased with Allāh's Will].[976]

The Companions said this upon seeing the Confederates who had gathered to attack them. {***Allāh and His Messenger promised us***} means the trial they would face and the ordeal they would have to endure, which would be followed by a decisive victory [*Ibn Kathīr*]. Ibn Ábbās ؓ has reported that the Prophet ﷺ had told his companions: 'The Confedarates are moving towards you and will reach here by the ninth or tenth night.' When they landed on the promised date, the Companions said this. [*Tafsīr Nasafī*]. Here as well, there was no additional action – the conviction in the truth of Islām and the Messenger was reinforced, and their faith was strengthened. Similarly in the verse:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Indeed, [true] believers are those who, when reminded of Allāh, their hearts tremble with fear and when His signs [verses of the Qur'ān] are recited, it increases their faith and they have complete trust in their Lord-Almighty [*rabb*].[977]

Qāđī Abu's Súūd has said in the commentary of the above verse:

> Here, {**increases their faith**} means: their conviction and tranquillity of the soul [is increased]. Because the corroboration of evidence, and support of arguments and proofs

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[975] Tafsīr Qurţubī, 3:173.

[976] Sūrah al-Aĥzāb, 33:22.

[977] Sūrah al-Anfāl, 8:2.

> lead to the increase in reassurance, peace of mind and the strength of conviction. It is said that faith itself does not accept an increase or decrease, but instead the increase is in proportion to the increase [of things] that one believes in [*mu'man bihi*]. Because whenever a verse was revealed, and the believer accepted it and attested to its being true [*şaddaqa bihā*], then his faith 'increased' in quantity [meaning the number of things one believed in] – however, the state of faith itself remains unchanged.[978]

Qurţubī has also said something similar:

> {**When His verses are recited upon them, it increases their faith**} that is, their affirmation. For indeed, the faith at this moment is increased and is more than the faith of yesterday; thus, affirmation of the second and third time is an increase in affirmation of what was affirmed before. It is also said: This is an increase in the expansion of one's heart due to the abundance of signs and proofs.[979]

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ

And when a chapter [*sūrah*] comes down, then some of them say: "Who amongst you has
this increased in faith?" As for those who are [true] believers – it has increased them
in faith and they rejoice.[980]

However, Qurţubī has said under this *āyah* that scholars such as Imām Bukhārī, Imām Shāfiýī, Imām Aĥmad and others have taken this literally and have said that faith [*īymān*] increases or decreases in quantity; he also says that it is unanimously agreed upon,[981] even though this is one of the points of contention between Ashárīs and Māturīdīs; in any case, it is merely a semantic difference and not a real one. This *increase in faith* – or strength of conviction – can be understood by an analogy:

A man known for his honesty, righteousness, piety and truthfulness enters a huge door and comes out saying: "There is a huge and exquisite garden in there, with flowers, fruits and beautiful things. There are sweets and delicious things to eat. And there are treasures – diamonds, gold and precious stones." Now, a few people believe him and some others do not believe him. The man re-enters the door and brings out a beautiful fragrant flower. Those who believed in him felt vindicated and their belief in the garden became stronger. He then entered and brought out an exquisite sweet, and then again a costly pearl and so forth. The belief in the garden behind the door becomes stronger with every item the man brings out. Now, the man who has seen the garden also believes in it – and so are those who affirm his statement. 'The belief in the garden' remains the same – but the strength of belief of the man who witnessed the garden and the treasures is far greater than those who saw him bring out items – though there is no difference in the essence of the 'belief' itself. The belief itself does not increase in quantity; however, the strength of conviction in the existence of the garden increases with each piece of evidence. Allāh knows best.

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[978] *Tafsīr Abu's Súūd: Irshādu'l Áql al-Salīm ilā Mazāyā al-Qur'ān al-Karim*; by Qāđī al-Quđāt Shaykh Abu's Súūd Muĥammad ibn Muĥammad al-Ímādī al-Ĥanafī [d.982 AH].

[979] *Tafsīr Qurţubī* under the same verse of Sūrah al-Anfāl.

[980] Sūrah al-Tawbah, 9:124.

[981] In his tafsīr of the above verse of Sūrah al-Tawbah.

* * *

25. *The Ambivalent: A foot in either camp; neither here, nor there.*

One is either a Muslim or a disbeliever – there is no third path in the middle of these two. Those who try to straddle both boats are hypocrites – those who are externally Muslim but do not have faith in their hearts. The Qur'ān describes them as:

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾

Vacillating in between – neither [belonging] here, nor [belong] there;
and those whom Allāh lets go astray, they will never find the [right] way[982]

The hypocrites are neither sincere Muslims – nor openly disbelievers; because they are hesitant to take either of the two positions and are perplexed; they do not take a fixed position on either side and keep vacillating and hesitating between faith and disbelief. After the passing of RasūlAllāh ﷺ, it is not possible [nor permissible] to brand someone a hypocrite with certainty, as faith is a matter of the heart, and only Allāh táālā knows the truth. However, we should be careful and heed the warnings mentioned in the ĥadīth, that certain traits indicate that one is a hypocrite. The above verse mentions one such trait: ***when the hypocrites stand for prayer, they do so lazily and pray only to show off to people, and they do not remember Allāh except little.***[983]

We should abstain from such traits and behaviour. Other examples in the ĥadīth:

> Three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it and when he is given a trust, he is dishonest and betrays that trust.[984]

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[982] Sūrah al-Nisā'a, 4:143.

[983] Sūrah al-Nisā'a 4:142.

[984] *Bukhārī* §33, §2682, §2749, §6095; Muslim §59.

And in another narration:

> Four things, if found in someone, [he] is a hypocrite [*munāfiq*] – or – if he has one of these four traits, he has a trait of a hypocrite: He lies when he speaks, reneges after making a promise, betrays after making a pledge and becomes unjust when he fights.[985]

The last trait is also explained as: becomes abusive or resorts to expletives when he fights. Many other traits are mentioned such as, being two-faced, gluttony [A believer eats to fill one intestine, but the hypocrite tries to fill seven]; greed, profanity and obscenity. One who deliberately misses the Friday prayer for three consecutive weeks is said to be a hypocrite. Another prominent trait of a hypocrite is hatred for the Companions of RasūlAllāh ﷺ, especially those who hate Mawlā Álī ﵁ as mentioned in the ĥadīth,[986] and the Helpers[987] [*anşār*] as mentioned in another ĥadīth.

26. *The Hypocrites will be in the Lowest Depths of Hell*

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

Indeed, the Hypocrites will be in the lowest depths of Hell
and you will never find for them a helper.[988]

27. *Ĥadīth: Get Out, you are a Hypocrite*

Imām Suyūţī states in the tafsīr of the verse: "***And among those around you, from the bedouins, are hypocrites – and [some] among the people of Madīnah, who have become inured to hypocrisy; you do not know them – We know them...***"[989]

> Ibn Jarīr [al-Ţabarī], Ibn Abī Ĥātim, Ţabarānī in *Awsaţ*, Abu'sh Shaykh and Ibn Marduwayh report from Ibn Ábbās about this verse:
>
> RasūlAllāh ﷺ stood [on the pulpit] on a Friday for the sermon and said: "Stand up, so-and-so, get out, for indeed you are a hypocrite. Get out, so-and-so for indeed you are a hypocrite. He expelled them by their names and humiliated them. Úmar ibn al-Khaţţāb had

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[985] *Bukhārī* §2459, §3178; Muslim, §58.

[986] *Muslim* §78; *Nasā'īy* §5022; *Ibn Mājah* §114 *Musnad Aĥmad* §642.

[987] *Bukhārī* §3783; Muslim §75.

[988] Sūrah al-Nisā'a 4:145.

[989] Sūrah al-Tawbah, 9:101.

> not [yet] come to the prayer that Friday due to some reason and he met them as they [hypocrites] were exiting the masjid. So he tried to hide from them, embarrassed that he had not come for the Friday prayer, thinking that people were returning from prayer – and they tried to hide from Úmar thinking that he had learned about them. When Úmar entered the masjid, he saw that people had not dispersed [i.e. the prayer was not over yet]. A man informed him: "Good news Úmar! Allāh táālā has humiliated the hypocrites today – and this is the first punishment; the second punishment will be torment in the grave."

It is clear from the above report that Allāh táālā informed the Prophet ﷺ about the hypocrites as he named them one by one and expelled them from the masjid.

28. Ismāýīl Dihlawī's misinterpretation of the ĥadīth of prostrating towards graves

Ismāýīl Dihlawī added his blasphemous spin as an implied meaning [*fā'idah*] after quoting the following ĥadīth from Abū Dāwūd:

> Qays ibn Saád ﵁ said: I went to Ĥīrah and I saw them prostrating to the captain of their cavalry [*marzubān*] and I said, the Messenger of Allāh ﷺ is more deserving to be prostrated to.
>
> He says: I came to the Prophet ﷺ of Allāh and told him: I went to Ĥīrah and saw them prostrating to their captain [*marzubān*] – but O Messenger of Allāh! You are more deserving to be prostrated to.
>
> He ﷺ said: "Do you not see that if you were to pass by my grave, would you prostrate to it?"
>
> [Qays] said: "No"
>
> He ﷺ said: "Then do not do it. If I were to allow anyone to prostrate to another [creature], I would command the women to prostrate to their husbands, because of their right that Allāh has placed upon them".[990]

Ĥīrah was the capital of the Lakhmid kingdom of pre-Islamic Persia; today it is in Iraq and known as Hirta. *Marzubān* means 'the head of the cavalry' – i.e. the Captain of the Horse. The reason the Prophet ﷺ asked him whether he would prostrate to his grave and he replied in the negative was because it was known to the Companions at that time that it is not allowed to prostrate to the graves or pray facing them. In another narration: "*It is not appropriate for one human to prostrate to another human.*"[991] The Prophet ﷺ forbade prostrating to anything in the creation – whether the sun, the moon or other humans.[992]

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[990] *Abū Dāwūd* §2140; *Dārimī* §1504; *Ţabarānī* §895.

[991] Sunan Ibn Mājah §1853.

[992] Summarised from the commentary of Aĥmad al-Maqdisi al-Ramli al-Shāfiýī, Ibn Raslān [d.844 AH].

The reason the Prophet ﷺ prohibited the Companion – and rejected his request to prostrate to him – was NOT on the basis that his blessed body would decay [we seek Allāh's refuge]. He was only emphasising that 'You would not prostrate to me when I have passed away and have been placed in my grave – even though I will be alive even then – because Prophets are alive in their graves, and Allāh has forbidden the earth to consume the blessed bodies of Prophets. Thus, if you would not prostrate then because of the general prohibition of prostrating to anyone other than Allāh, so also, do not prostrate to me now. This is further supported by another ĥadīth in which Muáādh ibn Jabal ؓ, ***actually*** prostrated to the Prophet ﷺ after he returned from the Levant.

> The Prophet ﷺ asked: "What is this Muáādh?" He replied, I went to the Levant and I saw them prostrating to the Captain of the Horse [*marzubān*]; but O Messenger of Allāh! You are more deserving to be prostrated to their captains.[993]

Notice, that the Prophet ﷺ did not command him to renew his faith. If prostration was indeed idolatry [*shirk*], as claimed by Ismāýīl and other Wahābīs, then the Companion had committed shirk and rightfully, he should have repeated his faith. This proves that prostration to anyone other than Allāh without the intention of worship is forbidden, but not disbelief. Another point to note is that the Prophet ﷺ has the authority to allow or disallow anything in the Sharīáh; because he said: "If I would allow someone to prostrate another, I would command women to prostrate to their husbands". In other words, he did not like it himself, and hence forbade it. Because, prostration of respect was allowed in previous sharīáh – such as Angels prostrating to Sayyidunā Ādam ؑ and the brothers of Sayyidunā Yūsuf ؑ prostrating to him, as mentioned in the Qur'ān. Commenting on the above ĥadīth, Ismāýīl said, even tweaking the translation to suit his whims:

> ...that we prostrate to you. So he said: "To me! Ponder, that if you were to pass by my grave would you prostrate to it?" I said "No." He said: "Then do not do it." **Insight: That is, when one day, I too shall die and become dust [i.e. decay], then how am I deserving of being prostrated to?** Prostration is due only to the Transcendent Being [i.e. Allāh] who does not die. We also learn from this ĥadīth that one should not prostrate to the living or the dead, nor towards any grave...

Here also, the heretic Ismāýīl obliquely denied the şaĥīĥ ĥadīth which says: "Prophets are alive in their graves." Because in his *fā'idah*, the reprobate said: "Neither the living, nor the dead." Regardless, the entire explanation is a product of a wicked mind and a devilish whisper, and utter ignorance of the Qur'ān and sunnah! Anyone with a passing knowledge of tafsīr knows that the Qur'ān has mentioned that the Angels prostrated to Sayyidunā Ādam ؑ and it was a prostration of respect. Indeed, the prostration of worship is allowed only for Allāh táālā – but the Companions were not saying that they wanted to 'worship' the Prophet ﷺ; rather, they only wanted to do so as a mark of respect. If he only wanted to warn the people sternly, he could have done so without adding his ***faa*** and denigrating the Prophet ﷺ; instead of ***fā*** for ***fā'idah***, it turned out to be ***fā*** for ***fuzūl***.[994]

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[993] *Şaĥīĥ Ibn Ĥibbān* §4171 in these words: "I saw them prostrating to their Patriarchs and Bishops".

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29. *The difference between Ajr and Thawāb*

Imām Ṭaĥṭāwī[995] citing Imām Áynī:

> ***Ajr*** [reward] and ***thawāb*** [recompense] are synonyms. It is also said that *thawāb* is that which is obtained as assured by the law [*uşūl al-sharīáh*] and *ajr* is that which is gained due to complementing [*mukammalāt*] that which is duly deserved. Linguistically *thawāb* means emolument – payment that is duly deserved, and *ajr* is payment of dues with surplus. However, it is not incorrect to use one of these terms in place of another.[996]

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30. *Shāh Ábdu'l Ázīz Dihlawī's opinion on Úrs*

Replying to an objection by Mawlawi Ábdu'l Ĥakīm Punjabi, Imām Ábdu'l Ázīz Dihlawī wrote explaining the status of gatherings known as *úrs*:

> This criticism is due to critic's ignorance about that which he criticises. Because, other than things which are ordained by the sharīáh [as obligatory], nobody considers anything else as obligatory. Yes, visiting graves of pious Muslims [*şāliĥīn*] and to derive blessings [*barakah*] by donating reward [of good deeds] and recite the Qur'ān and do duáā; thereafter distribute sweets or food is deemed a commendable act [amr mustaĥsin] and considered as good by the ijmāá of scholars. Appointing a day for the ***úrs*** [is only] because it is a remembrance of that day when the soul crosses from this World of Endeavour to the World of Reward [*dār al-ámal, dār al-thawāb*] otherwise, it can be done any day and will be a deed towards success and salvation.[997]

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[994] ***Fuzūl*** means – worthless, useless, unnecessary.

[995] Imām Aĥmad ibn Muĥammad ibn Ismāýīl al-Ţaĥṭāwī al-Ĥanafī [d. 1231 AH].

[996] Taĥtāwī's gloss on *Maraqi'l Falāĥ,* p.588 and Murtađā Zabīdī in *Tāj al-Árūs* 10/25.

[997] *Zubdatu'n Naşāyiĥ*, p42.

APPENDIX C

PROPHETS ARE DIVINELY PROTECTED FROM SIN

Imām al-Hudā Abū Manşūr Muĥammad al-Māturīdī[998] *writes in the tafsīr of the following verse of Sūrah Muĥammad* صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ *:*[999]

وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ

And seek forgiveness for sins of your [household]
and for believing men and believing women.

Allāh táālā says: *Seek forgiveness for the sins of* ***yours.***[1000] It is a valid interpretation that Allāh táālā began the sentence with this word and instructed His Messenger to start [seeking forgiveness] for himself before seeking forgiveness for others, because a man should begin by praying for himself before praying for others. In reality, this is only a prayer [of forgiveness] for believing men and women other than him – however, he was commanded to to start with his own self as it is a commendable thing to do. Allāh táālā knows best. It is also possible that there could have been an error on his ﷺ part, and Allāh táālā commanded him to seek forgiveness – but we do not know – and nor should we take upon ourselves and strive to find and record (if any, among) the lapses of Prophets عَلَيْهِمُ ٱلسَّلَامُ. It is a valid explanation that they were commanded to seek forgiveness for anything that may *appear*[1001] like a sin – like Sayyidunā Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, who said:

وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ

And it is from Him, I eagerly desire that.
He will forgive my mistakes on the Day of Judgement.[1002]

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[998] Imām Abū Manşūr al-Māturīdī al-Samarqandī [d. 333 AH] is a senior contemporary of Imām Abu'l Ĥasan al-Ashárī [d. 330 AH] and the leader of one of the two schools of Ahl al-Sunnah; the Māturīdī and the Ashárī schools are named after them. Imām Abū Manşūr Māturīdī is also known by other titles such as *Imām al-Mutakallimīn*, *Rayīs Ahl al-Sunnah*, *Muşaĥĥiĥ Áqāýid al-Muslimīn* [Leader of Theologians, Chief of Ahl al-Sunnah, Rectifier of the Creed of Muslims].

[999] *Ta'wīlāt Ahl al-Sunnah*, 9/274. Sūrah Muĥammad, 47:19

[1000] ***Dhanbika*** would literally translate to ***sins of yours*** – as Imām Rāzī has mentioned: "i.e seek forgiveness for the *sins of* ***yours, i.e., people of your household***– and sins of common believers not in your household." [*Tafsīr Kabir*]. Imām Qurţubī in his tafsīr says: There are two explanations for this: 1. Seek forgiveness of Allāh ***as if*** an error has occurred on your part. 2. Seek forgiveness of Allāh so He ***protects*** you from sins.

[1001] *Mawhūm:* not real, illusory, does not exist in reality but appears to.

[1002] Sūrah al-Shuárā'a, 26:82

However, the ‘sins’[1003] or mistakes of Prophets are not the same as the sins of non-prophets, because the sins of non-prophets mean commiting an ugly action which can be major or minor sin; but the ‘sin’ or ‘error’ mentioned about a Prophet refers to his choosing a lesser, but good option instead of the best one – not that they commit any loathsome deed. Allāh táālā gives guidance.

* * *

Imām Māturīdī in the tafsīr of the following verse in Sūrah al-Fat’ĥ:

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ

So that Allāh may forgive for you the past sins
of your [followers] and those in the future[1004]

Then [know:] it is not permissible for us to investigate about the error or ‘sin’ [mentioned] on his part – nor strive to learn about it [or say:] “what could it have been?” “what kind of lapse was it?”

Because investigating his ﷺ ‘lapse’ [that is mentioned] necessitates diminishing his stature or is akin to finding a fault – it is feared that whoever strives to discover about [such a lapse] would invite the blame of kufr upon himself.[1005] Moreover, the ‘sin’ in relation to him ﷺ – or other Prophets عَلَيۡهِمُ ٱلسَّلَامُ – is not the same as our sins. Their [action termed as] ‘sin’ is similar to a permissible action in our case – however, Prophets were prohibited from doing it. Allāh táālā knows best.

* * *

[1003] *Dhanb:* sin, for want of a better word – as mentioned in Arabic.

[1004] Sūrah al-Fat’ĥ, 48:2; See *Ta’wīlāt Ahl al-Sunnah*, 9/292.

[1005] lit. ‘it is feared that he has committed kufr’.

Al-Muntaqā min Íṣmati'l Anbiyā'a[1006]

Shaykh Abū Manṣūr[1007] has said: The word ***al-ghufrān*** [i.e. pardon] literally means to hide, to conceal. This describes that he was Divinely Protected before Revelation and after, so that not a single sin was committed by him. The root of ***ghufrān*** is ***al-ghafr*** –another derived word from this root is the ***mighfar***, meaning the helmet [part of body armour] which protects the face and the head so that they do not get hurt. Abū Álī al-Jūzjānī[1008] has said explaining the hadith: *Indeed, I seek the forgiveness of Allāh, a hundred times every day*. Here the word 'sin' is a lapse in reaching the highest state of gnosis of Allāh and falling short in giving thanks for His gifts. Our master ﷺ would progress upon a hundred ranks every day – and every time he progressed a rank, he would seek forgiveness for not having attained the next rank. It is said: '***dhanb***' [translated as 'sin'] is actually any action that would entail admonishment or punishment – it is derived from ***dhanab*** which is literally, 'tail of an animal' – because the tail is a part that is far end of the animal and 'follows' the animal; so also any action of a man that 'follows' him in terms of reproachment or punishment [*ítāb-adhāb*] or shame or embarrassment is known as a ***dhanb*** or 'sin' irrespective of whether it was due to committing a prohibited action or opposition to a command or selecting the lesser of two praiseworthy actions. Just like the tail of an animal is at the lowest end of the animal's body both physically and in its importance, so also the 'sin' of the human is the lowest of his actions in rank. The sin of every person varies according to his stature, just like the tail of every animal differs according to the species. The Prophet ﷺ would say this in his prostration: *O Allāh. Forgive me for the actions done in seriousness and in jest. And my errors, done deliberately and every such action that I did [or is possible to do].*[1009] Thus among every man's actions there can be high and low deeds according to his rank and his state – and thus one would be embarassed for his actions that are lower according to his state.[1010]

* * *

[1006] Extract from the chapter '**Divine Immunity and Sin**' [*al-íṣmatu wa'l dhanb*] in *Al-Muntaqā* p.245, by Nūruddīn Aĥmad ibn Maĥmūd ibn Abī Bakr al-Ṣābūnī [d. 580 AH].

[1007] i.e. Imām Māturīdī.

[1008] Abū Álī Ĥasan ibn Álī al-Jūzjānī was among the prominent scholars of Khurāsān; he was among the disciples of Shaykh Muĥammad ibn Álī al-Tirmidhī.

[1009] *Allāhumma'ghfir lī jiddī wa hazlī wa khaṭī'atī wa ámadī wa kullu dhālika índī.*

Bukhārī §6399, *Muslim* §2719. Translation based on *Fat'ĥ al-Bārī*, 14/441.

[1010] In other words, if a man has only good deeds of differing ranks, he would feel ashamed of the good deed that is lesser to others.

Sharĥ al-Fiqh al-Akbar of Mullā Álī al-Qārī

Imām Abū Ĥanīfah writes in *al-Fiqh al-Akbar*:

> The Prophets – upon all of them be Blessings of Allāh and greetings of peace – every one of them is immaculate and free from the blemish of minor sins and enormities [*şaghā'ir-kabā'ir*] and disbelief and loathsome acts [*kufr-qabā'iĥ*]. However, there were lapses and errors on their part.
>
> And [our master] Muĥammad is the Messenger of Allāh – May Allāh shower blessings upon him and upon his descendants and give them greetings of peace. And he is His slave and Messenger – His Chosen one. He ﷺ neither worshipped an idol, nor assigned a partner to Allāh [i.e. never committed *shirk*] even for a moment [as short as] the blinking of an eye – and he absolutely, ***never ever*** committed either a minor sin or a major sin.

Relevant portions of the commentary on the above passage:

{***immaculate, free from***} that is Divinely Protected.

{***from minor and major sins***} that is, from every kind of sin.

{***disbelief***} this is specifically mentioned because it is the greatest of all sins. As Allāh táālā has said:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ

Indeed Allāh will not forgive that partners are associated with Him;
And He will forgive anything other than that for whomsoever He Wills.[1011]

{***and loathsome actions***} in one manuscript, 'depravity' or 'indecencies' [*fawāĥish*] – these are more specific kinds of enormities unlike others as Allāh táālā has said:

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ

And they who abstain from major sins and indecencies.[1012]

This refers to murder, adultery,[1013] homosexuality, stealing, accusing a chaste woman[1014] of adultery [*qadhaf*], sorcery, fleeing from the battlefield, slander, taking interest, misappropriating the property of orphans, tyranny and oppressing fellow beings and attempt to cause strife and mischief in society. Saýīd ibn Jubayr reports that a man asked Ibn Ábbās: "How many are enormities? Are they only seven?" He replied – "Nearly seven hundred, except that it does not remain an enormity after one seeks forgiveness – and a sin does not remain minor if it is committed repeatedly".[1015]

[1011] Sūrah al-Nisā'a, 4:48.

[1012] Sūrah al-Najm, 53:32.

[1013] Extra-marital sex is termed adultery when committed by a married individual and fornication when the perpetrator is not married.

[1014] It applies to men as well – but accusing women was common in the past.

* * *

{***and it occurred on their part***} i.e. about some Prophets – before the revelation of their prophethood – or after their having attained the rank of Messengership.

{***lapses***} i.e. acts of remission.

{***and errors***} i.e. a slip or a stumble in relation to their lofty rank and their venerable and majestic states, as it occurred in the case of Sayyidunā Ādam – when he ate from the [forbidden] tree because of forgetfulness – or he ignored the stricter ruling and opted for the concessionary ruling, based on the assumption that the forbidden tree [was specific] about which Allāh táālā has said:

وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ

Do not approach – both of you – this tree[1016]

He assumed that it was one specific tree and not the species; so he ate from a tree of the same kind – not the specific tree. This was due to Divine Wisdom – to demonstrate the weakness of human nature and the power and extent of Divine Forgiveness; it is, therefore, said in the ĥadīth: "*If you did not commit sins, then Allāh would replace you with another people who would commit sins and seek His forgiveness; Allāh would forgive them.*"[1017] Elaborating on this point will lengthen the discussion, so we will leave it here and move on. The aforementioned is the opinion of the majority of scholars, and in contrast to a group of șūfī masters and theologians [*mutakallimīn*] who claimed that [Prophets] are immune from even slips, forgetfulness and inattentiveness.[1018] As for the saying of the Prophet ﷺ, "*Indeed there is a clouding upon my heart and indeed, I seek forgiveness of Allāh, hundred times a day,*"[1019] Imām Rāzī has said in his tafsīr:

[1015] *Sharĥ Fiqh al-Akbar*, p.169.

[1016] Sūrah al-Baqarah, 2:35.

[1017] *Muslim* §2748-49; *Tirmidhī* §2526 and §3539.

[1018] *Sharĥ Fiqh al-Akbar*, pp.171-172.

[1019] *Muslim* §2702; *Abū Dāwūd* §1515; *Ibn Ĥibbān* §931.

> ***Ghayn*** means something that clouds the heart, or puts a veil upon it – it is like a thin cloud floating in the air – it does not block out the sun completely, but still, obstructs the light.

There are various explanations of this statement:

First: Allāh táālā informed his Prophet ﷺ about his followers and what would befall them and the disputes among them. When he was reminded of this, he felt a heaviness in his heart and, therefore, sought forgiveness for his followers. This is obviously far-fetched because it does not seem plausible that he was reminded of this all the time – especially due to the Prophet's ﷺ high station.

Second: The Prophet continually progressed from one state to another state more exalted than the previous; so he would seek forgiveness for the previous state and tarrying in a lower station and this is in accordance with the verse:

وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ

And surely, every successive [state] is better for you than the previous[1020]

Third: Ghayn can be described as a state of being overwhelmed and absorbed [*sukr*] in Divine Love, such that he was completely lost [*fanā*] even to his own self. When he returned to the state of alertness, he would seek forgiveness for slipping from his state of alertness [*ṣaĥw* صحو]. It is thus explained by the masters of *ĥaqīqah.*[1021]

I say: This is supported by the ĥadīth: "*I have [an exclusive] time with Allāh, in which even the closest Angel is not present*" that is, the august Jibril ﵇, "*nor any other Prophet-Messenger,*" referring to his own sublime self.[1022]

[1020] Sūrah al-Đuĥā, 93:4; That is every successive moment is better than the previous one. See various commentaries such as Tafsīr Kabīr, Nasafī, Bayđāwī etc. It is also said that in general, 'The Hereafter is better for you than life in this world' [Ibn Kathir]. While this is correct, the superiority and exclusive merit for the Prophet is not apparent if it only refers to the Hereafter; because the Hereafter is better for EVERY Muslim. Ponder.

[1021] ***Ĥaqīqah***: The Realities. When a man diligently progresses on the path of worship, abstinence, piety and knowledge – all in the bounds of sunnah – he reaches a stage where he learns the realities of the world; the masters of taṣawwuf term this as *ĥaqīqah*. Some scholars have objected to the use of 'sukr' in reference to the Prophet ﷺ, even in a metaphorical manner.

[1022] Ghawuji: I did not find this narration. A similar narration can be found in *Shamā'il* of Tirmidhī reporting from Álī ﵁ that when the Prophet returned to his dwelling, he divided his time in three portions: a portion for Allāh táālā; a portion for his family and a portion for himself, [and this third portion] he divided for himself and for others. [*Sharĥ Fiqh al-Akbar*, Ghawūjī edition].

However, it is also said that: Seeking forgiveness is not from [coming back to] the state of alertness – but rather from the state of being engrossed as the ĥadīth says: "*And indeed, there is a clouding upon my heart that prevents me from beholding my Lord Almighty.*"[1023] This is a station of intense focus[1024] [*jam' al-jam'*] where being in the presence of a multitude is not a barrier from unity, nor prevents the unity from multitude.[1025] Needless to say, it is the station of Messengership and the station of delivering the invitaton [*tablīgh*] and proof [*dalālah*]. Thus anything that prevents him from reaching a more perfect station is deserving of seeking forgiveness.[1026]

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Sharĥ al-Áqāýid al-Nasafiyyah of Imām Taftāzānī

All the Prophets have duly informed [the Commands] and faithfully conveyed the Message of Allāh táālā. Because this is the actual meaning of Prophethood [*nubuwwah* – informing of the unseen[1027]] and Messengership [*risālah* – conveying the Divine Message]. They are truthful and sincere in preaching and giving good counsel [and guidance] so that the objective of being sent forth as Prophets and Messengers is fully realised. And in this is a pointer that Prophets are divinely protected [*máşūm*] from [sins, and] especially falsehood in matters related to Divine Law [*sharīáh*], conveying the commandments of Allāh and guiding the nation. The unanimously agreed upon position [*ijmāá*] is that they are divinely protected from deliberately [lying]; they are also divinely protected from inadvertent [errors], according to the majority.[1028]

[1023] *Abū Dāwūd* §1515

[1024] *Jam' al-jamá*: Union of gathering. Sharīf Jurjānī in his *Tárīfāt*: [state where] one's self is annihilated completely from relation with all others except Allāh táālā; this is the state of "being in the company of Only One" [*aĥadiyyah*].

[1025] *Kathrah áni'l waĥdah – waĥdah áni'l kathrah.* These are terms in the Sufi lexicon, and their explanation of which is beyond the scope of this appendix – but retained in translation only to remain faithful to the text.

[1026] *Sharĥ Fiqh al-Akbar*, pp.171-174.

[1027] Such as life after death, Judgement, Paradise and Hell, Angels, Resurrection etc.

[1028] This is about falsehood or lying related to religious matters; See the commentary on this text which follows.

Concerning other sins [and mistakes], this requires elaboration [and details are as follows]:

- **Disbelief** [*kufr*] – Prophets are divinely protected from *kufr,* before and after Revelation; this is unanimously agreed upon.
- **Enormities** [*kabā'ir*] – Similarly, they are divinely protected from deliberately committing enormities according to the majority;[1029] contrary to the position of the Ĥashawiyyah.[1030] The difference is actually based on the argument whether it is impossible according to revealed proof [*sharaýī*] or rationally impossible [*áqlan*].[1031]
- **Inadvertently [committing an enormity]**: The majority opinion is that it is possible.[1032]
- **Concerning small sins** [*şaghā'ir*] – It is possible [for Prophets to commit] deliberately, contrary to the opinion of Al-Jubbāyī[1033] and his followers.
- **Inadvertently [or due to forgetfulness or oversight]** – It is possible according to everyone [*bi'l ittifāq*], except for such things that are contemptible and indicative of

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[1029] It is clear from the next statement that 'majority' refers to Muslims in general including heretical sects. There is no difference of opinion among Sunnis in this issue.

[1030] ***Ĥashawiyyah***: Anthropomorphists. The sect that deviated from the right path, who insist on believing in the literal meaning of Qur'ānic verses. They were named thus because, they were once arguing in the circle of Ĥasan al-Başrī, who was annoyed and asked them to be: "pushed to the fringes [*ĥashā*] of the gathering" and hence they were named thus, with *fat'ĥah* on the *shīn*. It is also said they are named so because, among them are – or it is only them – who believe that [God] has a body; *ĥashw* implies 'body' [as in 'filled' with substance]. In this case, they are ***Ĥashwiyyah*** [with *sukūn* on *shīn*] derived from *ĥashw*, meaning filled or stuffed. [Thānawī in *Kash'shāf Işţilāĥāt*, p.678 citing from Ibn al-Subkī's commentary on *Mukhtaşar* ibn al-Ĥājib].

[1031] There is no disagreement on the issue per se, that Prophets cannot commit disbelief before or after revelation, or enormities before or after revelation; the disagreement is concerning the proof – whether it is proven by revelation or whether it is rationally impossible. The former [*dalīl al-samá*] is the position of Ahlu's Sunnah and the Mútazilah deem it rationally [*áql*] impossible. [Ibn Abi'sh Sharīf, *Al-Farā'id fī Ĥalli Sharĥ al-Áqāýid*, p.462].

[1032] These are possibilities being discussed. Regardless, this is about Prophets in general. As for our Master, Sayyidunā Muĥammad ﷺ, he is divinely protected from small and big sins, before and after revelation [i.e. proclaiming his prophethood]. The ***Ahbash***, a heretical sect of our time, mislead people by quoting this for their heresy of attributing sins to our Master ﷺ. We seek Allāh's refuge. May Allah destroy their mischief.

[1033] Abū Álī al-Jubbāyī, Muĥammad ibn Ábdu'l Wahhāb, the Mútazilī [235-303 AH]. He was among the teachers of Imām Abu'l Ĥasan al-Ashárī. Al-Ashárī abandoned the Mútazilī school after debating Jubbāyī on creedal matters and thereafter became the foremost advocate and Imām of Sunni creed.

> meanness such as stealing a little food[1034] or being dishonest and cheating a little [while selling].[1035] However, if they ever commit a small sin inadvertently, they will be alerted, and they will refrain from it immediately. This is the case if it happens after receiving revelation [and Prophethood].

Concerning the possibility prior to [Revelation] there is no [definitive] proof that it is impossible for them to commit major sins [before Revelation], but according to the Mútazilah it is impossible,[1036] because it necessitates a prohibitive dislike among their followers and the objective of sending [a guide] will be lost. The correct position is that it is impossible for them to commit major sins which are abhorrent and despicable,[1037] such as adultery of mothers,[1038] debauchery and small sins that are indicative of meanness.

The Shīáh claim that it is impossible for Prophets to commit small sins and major sins before Revelation and after; however, they also claim that it is possible for them to pretend commiting disbelief due to expediency [*taqiyyah*].[1039] After having established [that Prophets are immune from sin][1040] the judgement concerning ***narrations*** about Prophets, which appear to indicate falsehood [uttered] or a sin [committed] is as follows:

[1034] Stealing is a big sin and deserves statutory punishment; however, stealing a little food may not attract punishment, but it is lowliness and indicates lack of character.

[1035] That is, even if it is deemed possible for the Prophets to commit small sins inadvertently, they will still not commit such small sins which indicate vileness and pettiness.

[1036] The Mútazilī position is that the Prophets are immune from major sins and are divinely protected before and after [receiving] Prophethood. This does not mean we should reject it merely because a heretical sect also holds the same opinion. This is the belief of majority of Ahlu's Sunnah and is the preferred opinion. One or two scholars disagreed, and Imām Taftāzānī seemed to take that position here, even though he has advocated the opposite in his other books such as *Sharĥ al-Maqāṣid*. See *Nibrās*.

[1037] Whether before or after Revelation.

[1038] It can mean "committing adultery with their mothers," but later commentators have clarified that it means, their mothers having committed adultery. Commenting on this Kastalī says: 'It is no sin of a person if his/her mother commits adultery. However, people find it offensive [i.e. natural disposition / *ṭabaá*] to be followers of an illegitimate child [i.e. a bastard] – especially in matters of religion.' Also see Kawrānī and *Nibrās*.

[1039] *Taqiyyah*, meaning out of fear. Because displaying Islām in that circumstance would be putting one's life in danger. This [Shīáh belief] is rejected, because this would mean that [Prophets] should absolutely never invite towards Islām [*dáwah*] – because the fear [of being hurt or killed] is the most at the time of their inviting people to Islām and hence the most deserving time to hide their true belief. This claim is explicitly refuted by the proclamation of Islām by the Prophets Ibrāhīm and Mūsā ﵉, in the times of Nimrod and Firáwn respectively– as they invited to Islām in spite of a very high possibility of being killed for doing so. [*Khayālī, Kastalī*]. *Taqiyyah*, that is out of fear and in duress [*Mullā Ramađān*].

[1040] See Mullā Ramađān's gloss on *Sharĥ al-Áqāýid.*

- **Lone-narrator reports** [*aāĥād*] are rejected forthwith.[1041]
- **Multiple-Narrators reports** [*mutawātir*] will be turned away from the literal meaning and explained favourably if possible; if not, then it would mean that they chose the lesser among two good actions [*khilāf al-awlā*] or that such a thing occurred prior to their being sent forth [*biýthah*] as prophets [i.e. Revelation]. Detailed examination of specific cases is found in treatises dedicated to the subject.[1042]

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Al-Nibrās [1043]

The text of Sharĥ al-Áqāýid is in bold and in flower brackets.

{**All the Prophets have duly informed** [the Commands of Allāh] **and faithfully conveyed the Message of Allāh táālā because**} That is delivering the information and message.

{**meaning of Prophethood and Messengership**} Because 'Prophet' is one who 'gives the news,' i.e., he informs, and the 'Messenger' delivers the commands. This is an excellent point.

{**truthful, givers of good counsel to creatures**} they seek goodness for them.

{**so that the benefit of sending forth [on the mission of prophethood] and the Message is not invalidated. Herein is a hint that the Prophets are Divinely Protected from falsehood**} whether in delivering Divine Commands or otherwise

{**especially in matters related to Divine Law and delivering Divine Commandments and guidance to the people**}. Indeed, protection in these aspects is obvious. The three words used here are synonyms and are used for clarification. He avoided phrasing it like 'Zayd has come' or 'Ámr has gone'.[1044]

[1041] For example, the report that Sayyidunā Dāwūd coveted the wife of Uriah, and hence sent him on an expedition so that he may get killed [and thus Sayyidunā Dāwūd could marry his wife]. This is among the lies and slanders of the Ĥashawīs [Mullā Ramađān].

[1042] Such as Imām Rāzī's *Işmatu'l Anbiyā'a* and Imām Ibn Qutaybah al-Dīnawarī's *Ta'wīl Mukhtalaf al-Ĥadīth.*

[1043] *Al-Nibras* is a supercommentary on *Sharĥ al-Áqāýid* of Taftāzānī. Ábdu'l Ázīz ibn Aĥmad ibn Ĥāmid al-Qurashī al-Farhārī [Parhārwi] al-Multānī, Abū Ábdu'l Raĥmān [d. 1239 AH]. Parhār is a hamlet near Muzzafargarh, Multan, in Punjab province of today's Pakistan.

[1044] To keep the meaning generic and avoid suggestions of specific occurrence or person.

{**As for deliberately**} It is clear from the author's words that he refers to falsehood absolutely – whether in delivering Divine Command and Message or otherwise. However, in the discussions of theologians [*mutakallimīn*] and the author himself, in his other works, they clarify that [impossibility] is about falsehood in delivering the Message; concerning worldly matters, it is in the category of any other sin.[1045] This is the preferred opinion of Khayālī, the research scholar.

{**By unanimous agreement**} Also: miracles [of a Prophet] are evidence of his being truthful in every [Divine] message that he delivers.

{**As for inadvertently, then according to most**} That is, according to the majority, it is impossible to utter a falsehood in conveying the Divine Message, EVEN in forgetfulness or by omission, among whom is *Ustādh* Abū Is'ĥāq al-Isfarāyīnī.[1046] A contrary position is attributed to the judge Al-Bāqillānī,[1047] based on the implication that the miracle is a proof of his truthfulness in matters of Divine Message.

Other scholars have said that Bāqillānī did not deny Divine Protection [*íşmah*] per se, rather his argument is: The proof for *íşmah* is by unanimous agreement [*ijmāá*] and the scripture [*nuşūş*] – not miracles.

According to Qāđī Íyāđ al-Mālikī,[1048] [Prophets are] Divinely Protected from falsehood absolutely; whether in matters of religion or otherwise; whether deliberately or inadvertently and he claimed that our elder scholars [*salaf*] are unanimously agreed on this point because they promptly accepted the [Prophet's] words, without any hesitation or seeking clarification whether those [words] were deliberately said or inadvertently said – and because if it is known that a person can utter a lie, then there is a possibility of falsehood in one's speech, then the trust in his word is lost and he cannot be relied upon and this is against the wisdom in sending forth a Prophet.[1049]

[1045] And thus is not deemed absolutely impossible as in the case of falsehood in delivering Divine Message.

[1046] Imām Ibrāhīm ibn Muĥammad al-Isfarayini [d.418 AH], also known by the titles Ruknuddīn and ***Ustādh*** [The Teacher], is a prominent Ashárī theologian.

[1047] Qāđī Abū Bakr Muĥammad ibn Tayyib al-Baqillānī [338-403 AH].

[1048] Qāđī Íyāđ ibn Mūsā Abu'l Fađl al-Yaĥşubī al-Bustī [476-544 AH].

[1049] The objective and Divine Wisdom of sending a Prophet is to convey the message of the Almighty and His Commandments so that people obey them. If the possibility of a lie exists in the speech of such a messenger, people would doubt his word and would not be confident and there would be no guarantee that he is delivering the message.

{**Concerning all other sins**} i.e., other than falsehood in delivering Divine Message and Commandments

{**requires elaboration, and that is: they are protected from disbelief prior to Revelation, and after; by unanimous agreement**} Qāđī Íyāđ said: Numerous reports validate each other in this matter, and there is not a single report that a disbeliever was given Prophethood. In fact, some scholars have said this would essentially provide a strong argument for disbelievers against them.[1050]

{**similar, is deliberately committing major sins**} i.e., after Revelation; here 'sins' are other than disbelief.[1051]

{**according to the majority**} i.e. all others except the Ĥashawiyyah.

{**contrary to the Ĥashawiyyah**} pronounced as Ĥashwiyyah or Ĥashawiyyah.[1052] They are a heretical sect and various reasons are mentioned for the name of their sect.

It is said that it is because they are anthropomorphists; because a body is 'composed' [of matter] – or 'filled with' and is known as *ĥashw*. It is said that they are termed so because of the word *ĥashā*, which means margin or fringe; this is because they would attend the gathering of Ĥasan al-Başrī and [when they spoke of their beliefs] he rejected their ideas and said: "push them to the fringes" or "ask them to sit in the corners." It is said that they would insist on taking narrations literally and without proper research; *ĥashw* means verbiage. It is also said that they originated from a place called Ĥashwah in Khorasan.

{**Rather, the difference is regarding the impossibility being established by revealed proof**} This is the position of majority Asharites who said: Divine Protection [for Prophets] other than from falsehood in delivering the Message cannot be established rationally.[1053] The miracle is a proof of their being truthful ***only*** in delivering the message; rather it is known from the scriptures and it was unanimously agreed upon [by the ummah] before the appearance of dissenters.[1054] This is the preferred position of Qāđī al-Bāqillānī.

[1050] The disbelievers would say: You were/are a disbeliever yourself!

[1051] Disbelief or *kufr* is the worst among major sins.

[1052] with *fat'ĥah* of *ĥā'a*; either *sukūn* or *fat'ĥah* of *shīn*

[1053] It cannot be construed that it is impossible for them to lie. Being humans, it is possible they could utter falsehoods from a rational perspective.

[1054] Those who came after and raised objections on this matter.

{**or rational proof**} This is the position of some Ashárī scholars and the majority of Mutazilites – whose proof is that the appearance of a major sin [on the part of the Prophets] causes people to dislike them and therefore leads to repulsion which repudiates the wisdom of sending a Messenger; this is the preferred position of Ustādh Abū Is'ĥāq. An objection on this position is that it causes revulsion and dislike only if it is known by people, not in its actual occurrence – and occurrence does not necessarily mean that others come to know of it.[1055]

{**and concerning**} committing a major sin after Revelation

{**inadvertently**} similarly, due to error of judgement

{**a majority allowed it**} in *Sharĥ al-Mawāqif* [1056] and *Sharĥ al-Maqāşid*[1057] the preferred opinion is against this. Qāđī Íyāđ has mentioned unanimous agreement [*ijmāá*] that they are protected from all major sins without any rider, on [the sins] being deliberate or inadvertently.

{**as for small sins**} after Prophethood[1058]

{**according to the majority it is possible even deliberately**} among whom is Imām al-Ĥaramayn.[1059]

{**contrary to Jubbāyī and his followers**} among the Mutazilites.

The exegete [i.e. Taftāzānī] has followed the author of *Al-Mawāqif*[1060] here, and it is an error; because the preferred position of Ashárī scholars is that they negate the deliberate committing of small sins [by Prophets] as explained in *Sharĥ al-Mawāqif*. This is also the preferred opinion of the exegete himself in his [other works such as] *Al-Tahdhīb*[1061] and

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[1055] In other words, it is repulsive if people come to know of it. What if the sin occurred and no one knows of it? In this case, the argument that "they do not commit sin because it is repulsive to people" does not hold.

[1056] *Sharĥ al-Mawāqif* is a famous commentary by Imām Sayyid Sharīf Álī ibn Muĥammad al-Ĥanafī al-Jurjānī [d. 816 AH].

[1057] *Sharĥ al-Maqāşid* is by the author of the text himself, Állāmah Saáduddīn Masúūd ibn Úmar al-Taftāzānī [722-791 AH]. That is, the author prefers an opposite opinion in his other more expansive work on *kalām*.

[1058] i.e. after Revelation.

[1059] Imām al-Ĥaramayn Ábdu'l Mālik al-Juwaynī [419-478 AH], prominent Ashárī theologian and Shāfiýī scholar. He was the teacher of Imām al-Ghazālī [450-505 AH] and Imām Ilkiya al-Harrasi [450-504 AH].

[1060] *Al-Mawāqif* by Imām Áđududdīn Ábdu'l Raĥmān al-Iyjī [680-756 AH].

[1061] *Tahdhīb al-Manţiq wa'l Kalām*, p.101 in the section on *Samýīyyat*.

Sharĥ al-Maqāşid. The Jubbā'iyyah sect says: A small sin cannot be committed by Prophets except inadvertently or due to an error of judgement. All other Mutazilites – such as Jāĥiż and Nażżām[1062] – say that it is possible that they could deliberately commit a small sin, however upon the condition that they would be made aware of this and they would refrain from it immediately.

{**and it is possible**} for them to commit small sins

{**inadvertently; this opinion is commonly agreed by all**} This is the opinion of most Ashárīs and the majority of Mútazilites, as said in *Sharĥ al-Mawāqif*. Some scholars opine that it is not possible; therefore, the claim that it is 'commonly agreed' is moot. Qāđī Íyāđ says:[1063] A group of research scholars among jurists and theologians held the opinion that the Divine Protection accorded to Prophets from small sins is similar to protection from major sins – because of the difference of opinion concerning major sins[1064] and the difficulty in distinguishing between small and big sins. And the practice of our elders that they would follow every action of the Prophet and consider it proof for permissibility without exception.[1065] [end of Qāđī Íyāđ's statement].

{**except that which implies meanness and vileness**} That is: It is impossible for them to commit a small sin, which removes a person from the company of decent individuals and relegates him to the group of scoundrels and vile men. It is impossible for a Prophet to commit such a sin [i.e. mean or wicked] either deliberately or inadvertently, because it causes people to dislike them.

{**such as stealing a little food**} It is said: because stealing is a major sin. I [al-Farhārī] reply: Stealing is indeed a major sin when one steals as much as that which necessitates the statutory punishment of amputating the hand. This is [equal to] ten pieces of silver[1066] [*dirham*] according to Imām Aáżam and three pieces of silver according to Imām Mālik.

[1062] ***Jahiż***: Abū Úthmān Ámr al-Kinani al-Başrī [159-255]; ***Nażżām***: Ibrāhīm ibn Sayyār al-Başrī [160-229 AH]. Both are famous Mútazilī scholars.

[1063] See *Kitāb al-Shifā.*

[1064] Such as: How many are they? How do you define a major sin? What is the proof to consider a sin major? Is it absolute or relative?

[1065] Therefore, irrespective of the discussions and disagreements of theologians concerning the possibility of Prophets commiting sins – it is clear that in the specific case of our Master, Sayyidunā RasūlAllāh ﷺ, he is Divinely Protected from all sins – major or minor, deliberately or inadvertently, before and after Revelation as stated by Imām Aáżam Abū Ĥanīfah.

[1066] The modern equivalent of a dirham is 3 grams of silver. Thus according to Imām Aáżam, the thief will be punished if he stole 30 grams of silver and according to Imām Mālik, upon stealing 9 grams of silver.

{**short-weight**} that is not weighing properly in giving and taking.[1067]

{**as a grain**} i.e., [cheating a customer] as much as a grain

{**however research scholars**} among those who hold the position that it is possible for Prophets to commit small sins deliberately and inadvertently

{**stipulated that they would be made aware**} that is, Allāh – Glory to Him – would inform them that it does not behoove their high station.

{**and they would refrain from it**} i.e. they would refrain from it and would seek Allāh's forgiveness from such an action.

{**this**} pointing to his saying: "similarly, deliberately committing major sins" until here

{**all of this is after Revelation. As for before Revelation, there is no proof that it is impossible for a major sin to occur**} near majority of Ahl al-Sunnah and all the Mutazilites. Thus it is in *Sharĥ al-Mawāqif*.

{**According to Mutazilites**} and some Sunni scholars

{**it is impossible – because it would lead to people being disgusted at that and abhor following them**} i.e. followers of the Prophet.

{**the objective of sending forth a Prophet would be lost**} and that is for people to follow Prophets.

{**The accurate position**} according to the exegete[1068] concerning Divine Protection before Revelation

{**impossibility in such sins which cause revulsion and are despicable**} even if it is committed by their parents

{**such as adultery of mothers**} *áhr* means adultery.

{**and debauchery**} i.e. adultery by Prophets based on the clause that follows;[1069] according to *Sharĥ al-Mawāqif*: It means adultery by parents of Prophets; or it may mean, {**debauchery**} of mothers [of Prophets] which is repeated for emphasis. However, it is better to take it as a single statement, than considering it as emphasis.[1070] Also, it is clear that Taftāzānī's explanation is probably an endorsement of the Mútazilī position, that it is absolutely impossible for Prophets to commit major sins.

[1067] A modern equivalent is selling by misleading advertisement and selling inferior products after displaying and demonstrating superior products.

[1068] Taftāzānī.

[1069] That is: adultery of mothers, debauchery, and small sins which are despicable – are three things mentioned in relation to Prophets.

{**small sins that are indicative of meanness**} this is the preferred position of most commentators[1071] – but it is also possible that this is a separate discussion and the position of Taftāzānī, which, in *Mawāqif* is described as the position of some Mutazilites.

If you object: How is possible that Taftāzānī and some other Sunni scholars say that sins that are repugnant [are impossible to be committed by Prophets] based on the argument that it vitiates the wisdom of sending forth Prophets – because this is the concept of rationally ugly [*qubĥ áqlī*] – and Ashárīs reject this, and it is the Mútazilī doctrine?[1072]

I reply: These are points [of objection] after the occurrence – not before its occurrence, so that it can be deemed as evidence for its status to be known rationally.

{**The Shīáh claim that it is impossible for Prophets to commit small sins and major sins before Revelation and after;**} whether in error [or forgetfulness] or deliberately.

{however, they also claim that it is possible for them to pretend commiting disbelief} this is an indication towards their stupidity and holding on to both extremes. On one hand, they say that even small sins cannot be committed before Revelation, even if it is in error or in forgetfulness, but they permit committing kufr in the state of Prophethood!

{due to expediency – *taqiyyah*} that is, out of fear of enemies; ***taqiyyah*** is pronounced to rhyme with ***fa-ýi-lah***. Taqiyyah is among the most important principles of Shiýī belief – and they base every judgement, statement or action of Álī ﷺ and his noble progeny on this concept. Thus [according to the shīáh,] any praise of Abū Bakr and Úmar ﷺ or the acceptance of their khilāfah and the absence of any objection or criticism [by Mawlā Álī and his descendant imāms] is because of *taqiyyah* and to support this idea, they proffer the following Qur'ānic verse [and claim that it is proof of *taqiyyah*]:

[1070] The rule in Uşūl al-Fiqh: "***al-Ĥamlu álā al-ta'sīs awlā mina't ta'kīd*: it is preferable to take its apparent meaning, than considering it as an emphasis**." If a statement can be interpreted in two ways: first, on its apparent meaning; second, as an emphasis – it is preferable to take the apparent meaning than interpret it as an emphasis. For example: if a man says to his wife: "You are divorced, divorced, divorced." If the man claims that he intended emphasis [and not three *ţalāq*], his word can be accepted from the viewpoint of religious accommodation, but not from the perspective of legal judgement. [*diyānatan lā qađā'an*] [See *Al-Ashbāh wa'n Nażā'ir* of Ibn Nujaym, p.173]. [Abū Ĥasan:] Thus, the divorce will be deemed as three divorces based on the apparent. Similarly, Taftāzānī's statement should be taken on face value – and the second clause, i.e. "***and debauchery,***" not considered as an emphasis of the previous "***adultery of mothers***" as suggested in *Sharĥ al-Mawaqif*. Allāh táālā knows best.

[1071] That it is the third item in the sentence.

[1072] Mutalizah say that things are inherently ugly or beautiful, and rationally perceptible.

إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ

Indeed, the most noble amongst you near Allāh, are the most pious.[1073]

They say that Imām Jaáfar al-Şādiq said: "Taqiyyah is my religion and the religion of my forefathers." It is not difficult for any sane person to understand that a person's word or action does not remain reliable or trustworthy if he deems it permissible to outwardly oppose truth and the right in a state of fear – rather, what is known from the character of Prophets and their true followers is that they would proclaim the truth and uphold what is right, even in opposition to kings and tyrants, even when they did not have many supporters and had numerous enemies. Two important notes in this discussion remain:

FIRST NOTE

Taftāzānī's opinion is the position of theologians [*mutakallimīn*] in general and most scholars opposed them [in this issue]; they contend that "**Prophets are immune from minor and major sins before Revelation and after.**" This was preferred by Abu'l Muntahā[1074] in his commentary of *Al-Fiqh al-Akbar,* and also Shaykh Ábdu'l Ĥaqq Muĥaddith Dihlawī[1075] who said, quoting earlier scholars: "The lapses of Prophets are due to their immense nearness to Allāh."[1076] In *Tafsīr Nasafī*:[1077] The imāms of Samarqand would not use the word 'lapse' [*zallah*] referring to Prophets, because it is a kind of sin; they would say: 'a Prophet chose to do a good thing instead of a better thing and was admonished for this – because a Prophet choosing the lesser of two good things is similar to a common man forsaking a *wājib* action.[1078] Shaykh Abū Manşūr al-Māturīdī said: "Prophets are more deserving to be protected from sin than Angels, because nations are commanded to follow the Prophets – not Angels.” The preferred opinion of Qāđī Íyāđ is that [the Prophets] are Divinely Protected from every minor and major sin after Revelation and he ascribed this to a group of research scholars and said: “There is a difference of opinion about their being Divinely Protected prior to Revelation [and Prophethood]” and the correct opinion is that they are absolved of every flaw.

[1073] Sūrah al-Ĥujurāt, 49:13. Here, the Shīáh misinterpret the word: ***atqā*** which means 'fear of Allāh' or 'piety' and instead, they describe it as: 'doing or saying something one does not actually believe in, but still says or does due to fear or expediency.'

[1074] Abu'l Muntahā Aĥmad ibn Muĥammad al-Maghnisāwī [d. 1000 AH].

[1075] Imām Ábdu'l Ĥaqq ibn Sayfuddīn Bukhārī Dihlawī [958-1052 AH].

[1076] Even otherwise permissible actions, would be deemed a 'lapse' due to their Closeness.

[1077] *Tafsīr Nasafī* is *Madāriku't Tanzīl* by Imām Abu'l Barakat.

[1078] In the Ĥanafī madh'hab, it is a sin to deliberately omit a *wājib* action.

The summary of their conclusions: If a Prophet prohibits something that he himself commits, he will be subject to criticism by the people; his action will be an excuse for the people [to commit it themselves].

If you say: But isn’t this “Divine Protection” the madh’hab of the Shīáh?

I reply: **Firstly**, there is no harm in concurring with them on a commonly agreed upon[1079] issue, as the objective of the sages was to follow the truth[1080] and not seeking conformity with the Shīáh. **Secondly**: The difference between the two groups is as great as the distance between the east and the west, because the Shīáh claim that it is possible for [Prophets to] commit kufr due to expediency.[1081]

If you say: Some jurists have said that it is kufr to believe that Prophets are immune from sin, because this belief repudiates the scripture, such as the verse:

وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ

And Ādam made an error in following the Command of his Lord,
and was amiss[1082] [in attaining his objective]

Some scholars have excommunicated [*takfīr*] the Shīáh on this basis.[1083]

[1079] Those beliefs which do not contradict the Sunni creed.

[1080] Abiding with Ĥaqq

[1081] Whereas according to Sunni creed, it impossible for Prophets to lie or to commit kufr under any circumstance and the concept of *taqiyyah* is invalid and rejected. Therefore, it is not a complete concurrence with the Shīáh belief.

[1082] Sūrah Ţā-hā, 20:121. Qurţubī in his tafsīr explains that *ghawā* has various meanings among which are: to be unaware of the right course [*đalla*], to lack the knowledge thereof [*jahila*], to commit an invalid action, to spoil [*fasād*]. This was translated by Imām Aĥmad Riđā as: “*And a lapse occurred on the part of Ādam in the Command of his Lord, and he was amiss in achieving his objective*” based on Bayđāwī’s tafsīr which says: “He was amiss in achieving what he desired and failed in his objective of attaining eternal life in Paradise by eating the forbidden fruit.” However, literally it means: “*And Ādam disobeyed and lost his way,*” and it is not permissible to translate it thus, as it is a disrespectful and rude way of speaking about a Prophet ﷺ.

[1083] The verse mentions ‘sin’ and the Shīáh claim Prophets are sinless; hence, this tantamounts to repudiation of an explicit Qur’ānic verse; hence they are kāfir. Nevertheless, it ought to be said that this argument is obviously fallacious – as one cannot do takfīr on the basis of literal reading of the text.

I reply: The Truthful Lord Almighty has described the choosing of a good instead of a superior option by Prophets as a 'sin,' because of their lofty status and high rank. It is not permissible for others to use this word with Prophets – because if a king admonishes his minister and uses harsh words, it does not mean that a common man on the street can address the minister in the same words. Allāh táālā knows best.

SECOND NOTE

Concerning Divine Immunity granted to Prophets, Imām Rāzī and his followers held that they are absolutely protected from major sins [*kabīrah*] and in case of minor sins, they are protected from committing them deliberately. The proof for their position is as follows:

1. Allāh táālā says:

   لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ

   My promise does not reach the transgressors, tyrants.[1084]

   The sinner is a transgressor, an oppressor. One cannot say that promise [*áhd*] here means leadership, because we will reply: if so, it is more appropriate to apply to Prophethood.[1085]

2. It is obligatory for the followers to imitate and repeat the deeds and words of Prophets.[1086]

3. This would necessitate that they deserve multifold punishment:

   يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ

   O women of the Prophet! Whoever amongst you commits an openly indecent deed, [Allāh will] double her punishment.[1087]

4. The testimony of a profligate, sinner, transgressor [*fāsiq*] is rejected.

5. Enjoining the good and forbidding evil are obligatory or desirable [for even non-prophets]. And if Prophets could sin, then it would become lawful to admonish and rebuke them – but that is forbidden by consensus:

[1084] Sūrah al-Baqarah, 2:124.

[1085] Allāh táālā warns that His Grace will not reach the tyrant.

[1086] If they were to sin, then committing such a sin would be obligatory for their followers.

[1087] Sūrah al-Aĥzāb, 33:30; i.e. twice as much as others would incur for the same sin.

إِنَّ ٱلَّذِينَ يُؤۡذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ

Indeed those who hurt Allāh and His Messenger, Allāh has damned them[1088]

6. The sinner deserves to be punished according to scripture; but the implication that a Prophet deserves to be punished is absurd.
7. Allāh táālā says:

وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ إِبۡلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلۡمُؤۡمِنِينَ

And certainly, Iblīs vindicated his assumption about them;
so they followed him, except a group of Muslims.[1089]

If Prophets are removed from the group [of Muslims who did not obey the Devil] then it implies that other Muslims [in the group] are superior to Prophets[1090] because Allāh has said:

إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡ

Indeed, the most noble amongst you are the most pious.[1091]

8. Allāh táālā has denounced those who command people to do good and they forget their own selves [i.e. they commit sins] – and the implication that a Prophet is condemnable is invalid by consensus.
9. Allāh táālā has said describing the attributes of Prophets:

إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ

Indeed, they were the most hastening in all goodness[1092]

Here, the mention of good actions [*khayrāt*] along with the definite article means: "all kinds of actions – whether doing good deeds or refraining from bad and evil deeds".[1093]

[1088] Sūrah al-Aĥzāb, 33:57.

[1089] Sūrah Saba'a, 34:20.

[1090] The 'assumption of the Devil' was that he would misguide the children of Ādam ﷺ and lead them to commit sins. This verse speaks that his assumption was true, except for a group which did not follow him. Thus, if Prophets could sin, they would be out of this group – which would imply that ordinary Muslims in that group would be superior to Prophets who would not belong to the group due to sin.

[1091] Sūrah al-Ĥujurāt, 49:13.

[1092] Sūrah al-Anbiyā'a, 21:90.

[1093] This implies that they refrained from doing bad deeds, that is, sins.

10. Allāh táālā has said citing the devil [*Iblīs*]:

قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ

And he said: By Your Majesty! I will mislead every one of them;
except Your chosen [sincere] slaves among them.[1094]

إِنَّآ أَخۡلَصۡنَٰهُم

Indeed, We have blessed them with distinction due to sincerity[1095]

إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ

Indeed, he was among our sincere slaves[1096]

Even though some of the above verses are specific to certain Prophets and said in specific circumstances, they are still overall evidence for the Divine Immunity granted to Prophets; rather, these verses can also be cited to prove immunity from committing sins inadvertently or in forgetfulness. Ponder.

{After having established this} that is, immunity from sins for Prophets after revelation. In our opinion, this corollary requires further examination. Because the exegete [Taftāzānī] has previously mentioned a lenient opinion on Immunity so much that he even says that it is possible for Prophets to commit minor sins deliberately and gives preference to the opinion that Prophets can commit major sins inadvertently. Then he describes a stringent corollary wherein he does not admit possibility of [any sin] except those actions where a Prophet abandoned a better option [*tark al-awlā*], which is neither a minor nor a major sin! This corollary is most suited for the position of those who insist that Prophets are protected from commiting even minor sins inadvertently or in forgetfulness. There are two possible explanations for this [inconsistency]

Firstly: He narrowed the definition of immunity to only *tark al-awlā* in the corollary, out of respect [for the Prophets]; it is the practice of scholars to present a favourable interpretation for the conflicts of Companions, even though it is not impossible for them to commit minor or major sins.

[1094] Sūrah al-Ṣād, 38:82-83. Iblīs took an oath by the Majesty of Allāh, that he would mislead the children of Ādam ﷷ and seduce and tempt them.

[1095] Sūrah al- Ṣād, 38:46. Diligence and sincerity to do good deeds for the Hereafter. Allāh táālā removed the love of this temporal world and filled their hearts with remembrance of the Hereafter and the enthusiasm to sincerely work for it. [Ibn Kathīr]. In *Māālimu't Tanzīl*: *akhlaṣnāhum* means *iṣtafaynāhum*; We gave them distinction. We made them sincere [*mukhliṣīn*] in their deeds and in their striving for the Hereafter.

[1096] Sūrah Yūsuf, 12:24.

Secondly: The exegete's own preference is as he has said: "The correct position is that they cannot commit something abominable.." which implies immunity of Prophets from every sin – minor or major – after prophethood; this is based on the premise that sins are abominable after [receiving] Prophethood according to some sages.

{**concerning narrations about Prophets, which appear to indicate falsehood [uttered] or a sin [committed] is as follows:**}

1. { **Lone-narrator reports [*aāĥād*] are rejected**}

Many leading scholars [imāms] have clarified that it is better to accuse a narrator of lying or committing an error compared to attributing sins to Prophets. Among such [spurious narrations] is the report that the Prophet ﷺ would be present with the idolators when they would kiss their idols;[1097] Imām Aĥmad said: It is a fabrication.

Another: The report that the Prophet ﷺ saw Zaynab and liked her; Zayd came to know and divorced her, and then the Prophet ﷺ married her.

Another: The report that the Prophet ﷺ recited Sūrah al-Najm and when he reached the mention of Lāt, Úzzā and Manāt – the idols of the pagans – their praise issued from his tongue, upon which the [pagan] Quraysh were pleased.[1098]

Another: The report that the Prophet ﷺ was still doubtful of the chastity of Sayyidah Áayishah ؓ and was not convinced until he saw that Şafwān was castrated, as one day he was climbing a tree and a strong gust of wind blew and stripped his lower garment [*izār*].

Another: The report that Sayyidunā Yūsuf ؑ was also tempted to commit adultery and even sat between the two legs of Zulaykhā.[1099]

[1097] *Istalamū*: to touch or to kiss; or to salute from afar to seek blessings, as in *istalama'l ĥajar* = kissing [or touching or gesturing towards] the black stone.

[1098] This is a false story and an abominable lie. A detailed exposition of this slander can be found in the appendix of my translation of Sharīf al-Jurjānī's monograph titled Principles of Ĥadīth. The narrations, explanations and objections are all dealt with in satisfying detail with translations from ĥadīth commentaries and Shaykh Ábdu'l Ĥaqq Dihlawī's magnum opus: *Madāriju'n Nubuwwah*.

[1099] *Al-iyadhu billāh*. We seek Allāh's refuge. There should be no doubt in a Muslim's mind that these are accursed lies, but they are mentioned here only to demonstrate that such reports exist.

Actually the correct version is: He saw the Manifest Proof [*burhān*] and was not tempted or seduced. The author of *Futūĥāt al-Makkiyyah*[1100] has narrated this from Sayyidunā Yūsuf, who told him thus in a dream.

Another: The report that Sayyidunā Dāwūd found the wife of one of his ministers beautiful and liked her, so he sent him on battles one after another until he was killed. After he was killed, he married that lady.

Here it should be clarified that such reports are not absolutely rejected; rather, they are rejected if the chains are not proper, or if such reports cannot be explained favourably – because some reports are through reliable narrators along with favourable interpretations; so undue haste in repudiation [of such reports] is not desirable.[1101]

Shaykh Jalāluddīn Suyūţī has said:[1102] Imām Rāzī, Qāđī Abū Bakr al-Baqillānī, Imām al-Ĥaramayn, Imām Ibn Fūrak, Qāđī Íyāđ, Imām Ghazālī and other prominent sages have rejected even şaĥīĥ narrations – including a few from Bukhārī and Muslim – much to the chagrin of ĥadīth scholars, based on the difficulties presented by their apparent meanings, even though such reports can be interpreted favourably. An example of such a [şaĥīĥ] narration is: The Prophet ﷺ said: "Ibrāhīm did not lie, except for three falsehoods":[1103]

فَقَالَ إِنِّي سَقِيمٌ

So he said: I [shall be] unwell[1104]

بَلْ فَعَلَهُۥ كَبِيرُهُمْ

Rather, it was done by the biggest among them[1105]

And when he was asked about his wife, he said: "She is my sister." This ĥadīth is reported via trustworthy narrators. Ĥadīth masters explain that these are "falsehood" only in name as they merely resemble falsehoods, and technically, they were not lies.

[1100] Shaykh al-Akbar Ibn Árabī: Muhiyuddin Abū Bakr Muĥammad ibn Álī ibn Muĥammad al-Ţā'iy al-Ĥātimi al-Andalusi [560-638 AH].

[1101] One should examine whether the report is handed via trustworthy narrators and the commentaries of ĥadīth masters concerning its interpretations or variations in wordings that may provide context, etc.

[1102] *Nawāhidu'l Abkār wa Shawāhidu'l Afkār*, Suyūţī's gloss on *Tafsīr Bayđāwī,* 1/390.

[1103] *Bukhārī* §3357; *Muslim* §2371.

[1104] Sūrah al-Şāffāt, 37:89.

[1105] Sūrah al-Anbiyā'a, 21:63.

{**Those which are reported by Multiple-Narrators [*mutawātir*] will be turned away from their literal meaning**} Such as the statement of Sayyidunā Ibrāhīm when he said pointing to the stars:

قَالَ هَٰذَا رَبِّيۖ

He said: This is my Lord.[1106]

The explanation: Here the interrogative ĥamzah[1107] is implicit and not expressed. Its meaning is: "Is this my Lord as you claim?" Similar to his statement when he broke the idols: "*Rather, it was done by the biggest among them*"[1108] is explained as: The veneration shown by the disbelievers to the largest idol infuriated him, and he therefore broke them; or he referred to himself as "bigger" as he was bigger in size than the idols.[1109]

{**and explained favourably if possible**} averting the literal meaning.

{**and if not**} i.e., if it is not possible to interpret it favourably

{**then it would mean that it means abandoning the better among two good actions, i.e. *tark al-awlā***} such as:

وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ

And Ādam made an error in following the Command of his Lord,
and was amiss[1110] [in attaining his desired objective]

And the saying of Mūsā.

قَالَ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي فَٱغۡفِرۡ لِي

He said: O my Lord, I have indeed oppressed my soul; so forgive me[1111]

Many leading scholars [*imāms*] have said that Allāh táālā has termed forgoing a better option [*tark al-awlā*] as a sin because of their exalted station. As the proverb goes: The good deeds of the righteous are like the 'sins' of the closest ones. The Prophets therefore seek forgiveness for the act of omitting the better option, humbling their selves in the Presence of Allāh; otherwise, there is no sin in this case, nor punishment.

[1106] Sūrah al-Anáām, 6:76

[1107] That is, instead of '***a hādhā rabbī?'*** For example, if someone is introduced as the manager of a company, and one asks in disbelief, "He is the boss?" In this context, it is a question – not an affirmation.

[1108] Sūrah al-Anbiyā'a, 21:63.

[1109] It is also said that he said it taunting them – that you claim these lifeless stones as gods and they have no power. Thus when he said 'the bigger one among them did it and ask them [i.e. the many idols] if they can speak.' The disbelievers knew that they could not answer his objection.

[1110] Sūrah Ţā-hā, 20:121.

[1111] Sūrah al-Qaşaş, 28:16.

{***or that such a thing occurred prior to their being sent forth [biýthah] as prophets***} As it is said about Sayyidunā Ādam عَلَيْهِ ٱلسَّلَامُ that he ate from the forbidden tree [before Prophethood], and the brothers of Sayyidunā Yūsuf عليه السلام on the assumption that they were prophets; but some scholars have said that they were not prophets. And Allāh ta'álā knows best.

{**Detailed examination of specific cases is found in treatises dedicated to the subject.**} Such as *Sharĥ al-Mawāqif*, *Sharĥ al-Maqāşid*, *Shifā* of Qāđī Íyāđ –the relevant parts of which have been mentioned here.[1112]

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[1112] See *Al-Nibrās*, pp.603-610. Maktabah Yāsīn, Istanbul, 2012.

APPENDIX D

THINGS THAT MAKE ONE A KAFIR

Al-Ashbāh wa’n Nażāyir of Imām Zaynuddīn ibn Nujaym al-Ĥanafī [d.970 AH] is an important book on principles of fiqh in the Ĥanafī madh’hab. *The second category*, *Illustrations*; *The Book of War: Chapter on Apostasy,*[1113] comprises of rulings related to statements and actions that will incur a ruling of kufr.

1. If a person salutes a *dhimmī* out of reverence [to his faith], he has committed kufr. If a person addresses a Magian[1114] and says:“My Master” with reverence, he has committed kufr. [*Şalāt al-Żahīriyyah*].
2. In *Şughrā*: Kufr is a very grave charge; I will not consider a believer as a kāfir if I can find a narration[1115] that prevents me from making takfīr.[1116]
3. The apostasy of an inebriated person is invalid; except in the case of a person who disrespects the Prophet ﷺ, and the blasphemer will be executed without pardon. [*Bazzāziyyah*].
4. The repentance of every kāfir is admissible in this world and the hereafter, except those infidels who blaspheme against our Prophet ﷺ or any other Prophets; or if he insults both the shaykhs [Abū Bakr ﵁ and Ûmar ﵁][1117] or one of them; or a sorcerer – even if it is a woman; or a zindīq if he is captured prior to his repentance. [*Yatīmah*]
5. Any Muslim who has become an apostate will be executed if he does not repent; however, women are not executed.[1118] Those who are Muslims as concomitants[1119] or children; or a person who is forced to accept Islām[1120] will not be executed.

[1113] Ibn Nujaym al-Ĥanafī, *Al-Ash’bāh wa’n Nażāyir,* 219. Notes are based on *Ghamz al-Ûyūn al-Başāyir*, 2/189, commentary of *Ashbāh* by Aĥmed ibn Muĥammad al-Ĥamawī [d.1098 AH].

[1114] Magian is mentioned as an example, it could be any kind of kāfir.

[1115] That is, a juridical opinion which prevents me from doing takfīr, even if it is the opinion of non-Ĥanafī scholars.

[1116] In *Ghamz*, these are listed as two statements.

[1117] Even though the author attributes this to *Jawharah*, it is not found therein, in spite of examining commonly available copies. But we Ĥanafīs accept the repentance of the blasphemer of Prophets, unlike the Mālikīs and Ĥanbalīs; then why should the repentance of a slanderer of Shaykhayn be inadmissible? Rather, none among famous scholars has ever said so [Ĥamawī].

[1118] That is, if a woman becomes an apostate, she will not be executed.

[1119] For example, the minor whose parents accepted Islām before he reached adulthood and who has not professed faith after puberty. If such a person becomes an apostate, he will not be executed; because apostasy is reverting after attesting Islām and here there is no proof of Islām after puberty.

[1120] Who became a Muslim by coercion.

A person whose Islām was proven by witnesses [one man and two women; or two men] and later becomes an apostate, will be executed. The punishment for apostasy is execution if the apostate does not revert to Islām. All his previous deeds will be [deemed] destroyed; however, when he reverts to Islām, he need not expiate [*qađā*] past deeds except Ĥajj, similar to the original disbeliever who becomes a Muslim.[1121] The ĥadīth an apostate narrates from others are not valid; it is forbidden for others to narrate from him after his apostasy [*Walwalijiyyah*]. An apostate's wife goes out of wedlock and his endowments become absolutely invalid. If he dies [a natural death as an apostate] or is executed for apostasy, he shall neither be buried in the graveyard of Muslims nor the graveyard of his community.[1122] He shall be shoved into a pit like a mangy cur – because an apostate is worse than an original kāfir.

6. Faith means to attest [and believe in] the veracity of the Prophet Muĥammad ﷺ concerning everything brought by him ﷺ, and everything deemed Essential of Faith.
7. Kufr means to belie anything that Prophet Muĥammad ﷺ has brought and is deemed an Essential Precept of Faith.[1123] Nobody among the People of Qiblah will be deemed kāfir unless they deny that which brought them into Islām in the first place.[1124]
8. The summary of the opinions of Ĥanafī scholars is based on this [principle above] and there are things that are differed upon – but certainly, the fatwā [of kufr] is not given in any issue where scholars have differed upon.
9. Insulting Shaykhayn and cursing them is kufr; but if he elevates Álī over them, he is a heretic [*Khulāșah*]. In *Manāqib* of Kardarī, it is said that anyone rejecting the caliphate of Abū Bakr or Úmar ؓ, or who hates them because of the Prophet's ﷺ love for them, is a kāfir; however, if he only loves Álī more than them both, he can be excused.[1125]

[1121] He/she is not required to expiate obligatory actions like prayer and fasting.

[1122] Suppose he converts to Christianity, *al-íyādhu billāh*, he will not be allowed burial in the Churchyard.

[1123] Everything brought by the Prophet ﷺ is truth; but not everything that we know is incontrovertibly proven. For example, there are numerous sunnah which are proven by weak ĥadīth, or even an authentic sole-narrator ĥadīth could be interpreted in many ways. Not accepting such a sunnah would not mean that he has rejected the Prophet's ﷺ word. See Imām Fađl al-Rasūl Badāyūni's explanation in the chapter on apostasy.

[1124] That is the *shahādah* and the declaration of faith.

[1125] Ĥamawī disagreed and said that this opinion is not consistent or reasonable.

10. In *Tahdhīb*: A person shall become an apostate if he rejects anything that is obligatory to accept, or mocks Allāh táālā or the Qur'ān or any of the Prophets.

11. An apostate shall be executed even if he behaves like a Muslim – offers prayer in congregation, performs Ĥajj with *talbiyah,* etc.[1126]

12. If a person rejects [the charge of] apostasy, it is deemed his repentance. If a number of Muslims attest to his apostasy, and he denies it – he will not be prosecuted. This does not mean that righteous people who bore witness are lying – rather, his denial[1127] is considered his repentance and reversion [*Fat'ĥ al-Qadīr*]. But you may object: Just a little earlier you have said that apostasy is proven by two upright witnesses; what is the use of that clause? My answer: Two upright witnesses are required to prove that he is an apostate, and denial [of the accused] is repentance – so that legal rulings can be established concerning an apostate, even if he repents; such as erasure of his past deeds, annulment of endowments, his wife going out of wedlock.

13. When it is said, "he will not be prosecuted" this refers to an apostate whose repentance is accepted, not about an apostate whose repentance is inadmissible, such as the blasphemer of the Prophet or slandering the Shaykhayn [Abū Bakr and Úmar].

14. Scholars differed concerning the kufr of a person who believes that a Friend of Allāh can travel long distances in a very short span of time.[1128]

15. If a person says: "I won't pray,"[1129] we do not make takfīr unless he means to reject [the obligation].

16. It is not necessary for a person to know the name of the father of Sayyidunā Muĥammad ﷺ to profess faith; it is sufficent for him to just know the name of the Prophet ﷺ.

[1126] The pilgrim's chant: *Labbayk Allahumma Labbayk*! Here I am, my Lord! Here I am at your service.

[1127] Denial mentioned here, works in the case of an utterance; not in the case of people who write, publish and reprint blasphemies. In such cases, explicit disavowal of these past blasphemies and a renewal of faith and marriage is necessary.

[1128] This used to be a point of contention in the past, as the maximum distance one could travel was limited by available transportation. However, with air travel, a person can be in London in the morning and in Beijing or Cape Town by evening or night. The very premise that such fast travel is impossible is now invalid.

[1129] In *Ímādiyyah*: If a person says about the five obligatory prayers, 'I don't pray,' and he means to reject the command of Allāh, he is a kāfir. But if he is merely giving information [that he has this bad habit of not praying] he is not a kāfir.

17. If a person described the attributes of Allāh in front of his wife and she says: “I used to suppose that Allāh táālā is in the heavens,” she has committed kufr.[1130]

18. If a person says: “I am Pharoah” or “I am Lucifer,” he will not be considered a kāfir, unless he means to say that his belief is similar to that of Pharaoh or Lucifer.[1131]

19. Scholars debated the kufr of a person who says as an apology: “I used to be a kāfir, now I am Muslim.”[1132]

20. If someone tells another:[1133] “you are a kāfir” and the person replies: “yes, I am a kāfir.” The latter will become a kāfir.

21. One who considers sodomy with his wife as permissible is a kāfir according to majority.[1134]

22. If a person steps on the Qur’ān in derision, he is a kāfir; if a person makes fun of [religious] knowledge or satirises [religious] scholars, he is a kāfir.[1135]

[1130] Ĥamawī:

> That is only if she said this knowing that it is kufr; but if she was ignorant, she will not become kāfir. Because the excuse of ignorance is admissible in some cases of takfīr, even though the general opinion is that of takfīr (in spite of the excuse of ignorance). Secondly, this saying itself is debatable whether it is kufr, because utmost it would attest is a direction for Allāh táālā, and one who does so is a heretic, not an apostate. Even though this would imply a body, it is not necessary that the person attests a body – just because X implies Y, it does not mean X is Y. In *Sharĥ Shāfiyyah*: A slavegirl was brought to the Prophet ﷺ and her master wanted to manumit her as expiation. He ﷺ asked: “Where is Allāh?” and she pointed towards the sky; the Prophet ﷺ said: “Release her, she is a Muslim”.

[1131] *firáwn, iblīs.*

[1132] This is about common expressions – even though it is wild. If one said to another as an apology, meaning I used to be in the wrong before, but now I see the truth.

[1133] As illustration, the original uses the example of a woman. If a woman was told: ‘you are kāfir…’ Yet, it applies to all.

[1134] In *Nawādir*, it is mentioned that Imām Muĥammad’s ruling concerning a person who considers sodomy as lawful or intercourse with a woman during her menstrual periods as permissible: the correct position is that he will not become a kāfir.

[1135] If the person kicks in derision; but if he steps on it accidentally, unknowingly or in duress, he will not become a kāfir. Similarly, if he derides a scholar for his shortcomings, he will not become a kāfir – but if he is ridiculed because of his affiliation to Islamic knowledge, it is deemed mockery of religion, hence he will be deemed kāfir. Ĥamawī mentions a fatwā about an amputee, without both hands, who writes the Qur’ān with his toes, that he is not a kāfir because this was not done in derision.

23. If a person rejects the basis of Witr or Sacrifice,[1136] he is a kāfir. If he abandons worship disdainfully, he is a kāfir; but if he abandons prayer out of laziness or some other reason, he will not be ruled kāfir. [*Mujtabā*]

24. If a person claims Knowledge of Unseen,[1137] he becomes a kāfir; so also, if he/she says: "I don't know Allāh táālā".[1138]

25. Making fun of the call to prayer [*adhān*] is kufr; mocking the caller is not.

26. If a trader[1139] says: "Kāfirs and their countries [hostile to Muslims] are better than Muslims and Muslim countries," he will not be ruled kāfir, unless he means their religion is better.

27. If a person salutes [gives salām to] another and he says: "It is an enormity if I reply to your salutation," he will not be ruled kāfir.

28. If a person is told: "Say, there is no God except Allāh" and he replies: "I will not say so," he will not become a kāfir.[1140]

29. If a person tells another: Do not be conceited, it will cause your downfall – because Mūsā عليه السلام also liked himself which caused him distress;[1141] he will be asked to explain what he meant; if his explained meaning is one of kufr, he will be ruled a kāfir.

30. If a person says, "My wife is more beloved to me than Allāh táālā" and his intention is mundane love, then he will not become kāfir; but if means love as in reverence and worship, he is a kāfir.

[1136] That is, if he rejects that there is no basis for *witr* or sacrifice [*uđ'ĥiyyah*] he is a kāfir because it is proven by *tawātur*; however, if he does not accept the legal ruling that it is *wājib* [as in the Ĥanafī madh'hab] he is not.

[1137] That is, absolute knowledge of unseen as mentioned by Imām Nawawī in his *Fatāwā*.

[1138] That is, if he says it as an agnostic; but if he indicates ignorance about Allāh táālā while believing in Him, it is not kufr.

[1139] Trader is mentioned as an example that he must have travelled to lands of disbelievers and seen their customs and living conditions.

[1140] Unless he means to reject that credo and belief in Allāh or monotheism, in which case there is no doubt of his kufr.

[1141] This is difficult to translate and may sound absurd in English. The words used are *újb* and *halak* – if such words are used for prophets, with the intention of common usage, which is disrespectful, the person becomes kāfir; but if he uses these words but does not intend the disrespectful meaning, he will not be a kāfir.

31. If a person worships an idol, he becomes a kāfir, regardless of what he professes in his heart.
32. Similarly, if one makes fun of a saying of the Prophet ﷺ; or exposes his privates [when a ĥadīth is mentioned], he becomes a kāfir.
33. Similarly, if he makes the image of Sayyidunā Ýīsā ﵇ to worship him, he becomes a kāfir.
34. So also if he makes an idol [for worship] he becomes a kāfir.
35. Similarly, disrespecting the Qur'ān or mosques or any such thing which is revered in Islām, is kufr.
36. Similarly using unclean things in places where it is forbidden to use,[1142] if he does it by way of derision, he becomes a kāfir.
37. If a person wears the *zunnār* of the Jews or Christians, regardless, whether he enters their places of worship or not, he becomes a kāfir.[1143] If he says, I did so to make fun of them, he will be believed.
38. If anyone doubts in the veracity and truth of the Prophet ﷺ, or insults him, or denigrates him, or belittles him or uses a diminutive to describe him ﷺ, such a person is a kāfir.[1144]
39. If one uses a diminutive to describe a mosque, scholars have differed about his being a kafir; but the correct position is that he is not a kāfir.[1145]

[1142] For example, blood, alcohol and urine are impure [*najāsah*] and if one uses these to write the Qur'ān, it is ĥarām if it is done as novelty etc; but if it is done derisively or as a challenge to religious laws, it is kufr.

[1143] *Zunnār*: girdle or a belt. If a Muslim wears them, it is as if he is telling others: 'I am a Jew or Christian,' which is kufr; or if he is trying to ridicule Islām. Hence the comment; regardless whether he enters a synagogue or a church.

[1144] The word used here is *taş'ghīr*. Ĥamawī says: That is if one uses the diminutive form of the Prophet's ﷺ name or his blessed body, the person becomes a kāfir instantly. In *Fatāwā Żahīriyyah*, if a person says about the hair of the Prophet ﷺ: 'a hairlet' [diminutive] he becomes a kāfir if his intention is to denigrate; another group of scholars disagreed saying, sometimes diminutives are used to describe a thing or person with respect and reverence, as a figure of speech.

[1145] This is because of the ĥadīth narrated by Abū Hurayrah ﵁ that the Prophet ﷺ said: 'Do not call a mosque or the copy of the Qur'ān with their dimunitive forms' [that is, *masjid* as a *musayjid* and *muş'ĥaf* as a *muşayĥaf*].

40. Similarly, if one wishes that Allāh táālā had not sent the Prophet ﷺ, if he says this without animosity [he will not be a kāfir].

41. If one deems a licentious person as a prophet, he becomes a kāfir; because such things are unbecoming of a prophet.[1146]

42. If a person says that prophets have not made errors during or prior to their prophethood, he becomes a kāfir because it is rejection of Qur'ānic verses.[1147]

43. If a person attributes immorality or indecency to prophets, such as 'desire or intention to commit adultery' as in the case of Sayyidunā Yūsuf ؑ, the person becomes kāfir because it is derogatory to prophets; though some have said that he doesn't become a kāfir [under certain circumstances].[1148]

[1146] Prophets are pure and immaculate – and this person has denigrated the exalted station of Prophethood.

[1147] Ĥamawī:

> This is problematic, because Qāđī Íyāđ and others have said that Prophets are divinely protected from sin; from both small sins and enormities; both prior to and after their Prophethood; both unknowingly and deliberately. Proofs for these are found in abundance, in books of Kalām. Indeed, if the sentence means kufr of such a person [who says Prophets did not commit sins]; this is about common folk who only know the Qur'ānic text and its literal meaning; but if a person who knows that such words are not to be taken literally and requires interpretation, such a person will not be ruled kāfir. I say, this opinion requires further clarification because the preferred ruling is that ignorance is acceptable in the topic of *ikfār-takfīr* and Allāh táālā guides on the path of righteousness. Someone answered it partially and said: This statement concerns a person who mentions the verse:
>
> وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ [Sūrah ŢāHā, 20:121]
>
> and then says, 'they did not make any errors that are proven.' Which would necessitate rejection of this verse; but if any person takes this verse to mean an enormity [*kabīrah*] he becomes a kāfir. I say: Belying or rejection of the verse is only in the case of a common man who does not know anything else other than Qur'ānic verses. We have said earlier that ignorance is an admissible excuse in *takfīr* and Allāh táālā alone Knows the manifest and the hidden; but this answer is incomplete. It appears to me that this is a spurious addition in our madh'hab – because it is unimaginable that anyone in our madh'hab would take this route! It is also said that due to copyists' mistake, a ***mīm*** has been erased in this sentence '*lam yúşamū*' became '*lam yáşu.*'
>
> That is, "If a person believes that Prophets are not divinely protected from sin – prior and after their Prophethood - becomes a kāfir" because such a statement contradicts scriptural texts and by elision of *mīm,* it means the exact opposite *لم يعصوا – لم يعصموا*. Detailed proofs for this position are found in books of Kalām, and I have written a book on this topic titled: *It'ĥāf al-Adhkiyā bi Taĥrīri Mas-alati Íşmati'l Anbiyā'a*. Only Allāh táālā gives guidance towards the straight path.

[1148] The correct position is that he is a kāfir; if a person assumed that it was possible prior to prophethood – or mentions the Qur'ānic verse and takes its literal meaning. Those who disagreed were being extra careful in takfīr. This certainly does not mean that anyone can say anything about Prophets and cite this opinion. This

44. If a person does not know [or acknowledge] that Sayyidunā Muĥammad ﷺ is the last of all Prophets, such a person is [certainly] not a Muslim because this is an Essential Tenet of Faith.[1149]

◆

This appendix was reproduced from the book ***The Killer Mistake****,*
which also contains lengthy chapters on apostasy and blasphemy.

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opinion is restricted to such words mentioned in the Qur'ān and Ĥadīth, and in no manner permitted in other languages.

[1149] Ignorance is not an admissible excuse to avoid takfīr in the case of Essentials of Faith.

APPENDIX E

BRIEF BIOGRAPHIES

Imām Abū Ĥanīfah (80-150 AH) ﵁

The Light of this Nation [*Sirāj al-Ummah*], the Greatest Imām [*al-Imām al-Aáżam*] Abū Ĥanīfah Númān ibn Thābit al-Kūfī was born in year 80 AH. He is the eponymous imām of the Ĥanafī school, and the most senior among the four imāms of the schools of fiqh that have survived to this day,[1150] and is among the junior Tābiýīs. Imām Suyūţī has mentioned that he has met the Companion Anas ibn Mālik and narrated from him. He is the greatest scholar of Iraq and the Imām of Fuqahā'a. Among his teachers are: Ĥammād ibn Abī Sulaymān, Áţā, al-Zuhrī, Qatādah and others. Imām Shāfiýī has said: "In jurisprudence (fiqh) everyone is a dependant of Abū Ĥanīfah." Among his students are Ábdullāh ibn Mubārak and Wakīý ibn al-Jarrāĥ, both ĥadīth imāms – and among the grand-teachers of Imām Bukhārī. Ibn al-Mubārak is reported to have said: "He is the imām of the people and the imām of the ruler." Imām Mālik was asked if he had met Imām Abū Ĥanīfah and he replied: "I have seen such a man that if he were to debate to prove this [iron] pillar was made of gold, he could convince you that it was indeed so." His knowledge was immense; but his piety, worship and abstemiousness was even greater. He was also a rich trader and generous with his wealth; contemporary scholars would say that he gave so much that they were embarrassed by his gifts. In his life of 70 years, it is said that he went for Ĥajj 55 times! In other words, from the age of 15, he would go on Ĥajj every year. Dhahabī has said that he is the fourth imām after Sayyidunā Úthmān ibn Áffān, Tamim al-Dārī and Saýīd ibn Jubayr to recite the entire Qur'ān in two rakáh. Dhahabī has said "while I compiled one folio [*juz*] for each of the imāms, I required two folios [*juz*] to recount the praise and merits of Abū Ĥanīfah." In Ramađān, he would recite the Qur'ān 61 times – once every day, once every night and once during the Tarāwīĥ. Among his books are *Fiqh al-Akbar*, *Al-Áālim wa'l Mutállim*, *Al-Waşiyyah*. He did not accept any gifts from those in power nor assumed official positions. He was offered the post of chief justice by the Caliph, which he refused out of piety and fear of Allāh; because of this refusal he was imprisoned and beaten and he eventually passed away – and it is said that he was poisoned by the ruler fearing mutiny. Allāh táālā knows best.

[1150] In the first two centuries, there were many Mujtahid imāms such as al-Awzāýī, Sufyān ibn Úyaynah and Sufyān al-Thawrī among others. But their schools did not survive, as their opinions were not formalised and documented by their students.

Imām Mālik Ibn Anas (93-179 AH) ﵀

Shaykhu'l Islām, the Scholar of Madīnah [*imām dār al-hijrah*] Abū Ábdullāh Mālik ibn Anas ibn Mālik al-Ĥimyari al-Aşbaĥīy al-Madanī. He has narrated from Muĥammad ibn al-Munkadir, Jáfar al-Şādiq, Ĥumayd al-Ţawīl and many others. He was considered the most reliable narrator from Imām Zuhrī. Imām Bukhārī has said that the most authentic chain (sanad) is Mālik narrating from Nāfiý from [Ábdullāh] Ibn Úmar. Imām Shāfiýī was his student and he has said: "When it comes to ĥadīth narrations, Mālik is a star." Imām Mālik was immensely knowledgeable and pious; his love and respect for the Prophet ﷺ and his sunnah was legendary. His madh'hab spread far and wide and was the prevalent madh'hab in Andalus; today, most of northern and western Africa, the Sudan and the UAE follow the Mālikī madh'hab. His most famous work is *Al-Muwaţţa* and which was compiled long before Imām Bukhārī was born. He passed away in Madīnah.

Imām Muĥammad ibn Idrīs al-Shāfiýī (150-204 AH) ﵀

The imām of imāms – imām from the Quraysh, Abū Ábdullāh Muĥammad ibn Idrīs al-Shāfiýī. Born in Gaza in the year 150 AH, he was taken to Makkah by his mother when he was two years old. He has narrated from his uncle Muĥammad ibn Álī, Imām Sufyān ibn Úyaynah and Imām Mālik among others. When Imām Shāfiýī's mother was pregnant with him, she saw in a dream that a brilliant star[1151] came out of her womb and fell in Egypt and some pieces fell in all other cities. Scholars interpreted this as the birth of a great scholar whose knowledge would illuminate the entire world, especially Egypt. And thus it came to pass. Imām Shāfiýī memorised the Qur'ān at the age of seven and the Muwaţţa of Mālik at age ten. He became a Muftī at a young age and would issue edicts at age fifteen. Among his students are Imām Aĥmad ibn Ĥanbal, Ibrāhīm al-Muzani, Abū Úbayd Qāsim, Abū Thawr, Al-Buwaytī and many others. Imām Aĥmad has said: "Allāh táālā will send at the head of each century, a man who will teach them the Prophetic tradition [*sunnah*] and repudiate the lies attributed to the Prophet ﷺ; examining this, we saw Úmar ibn Ábdu'l Ázīz came at the head of the first century and Shāfiýī at the head of the second." He passed away on the last day of Rajab in the year 204 AH.[1152] Imām Abu'l Ĥasan al-Shāfiýī saw the Prophet ﷺ in his dream and asked: What reward will Shāfiýī receive from you for the şalawāt he wrote in the end of his *Al-Risālah*: ***wa şallAllāhu álā Muĥammad kullamā dhakarahu'dh dhākirūna wa ghafala án dhikrihi'l ghāfilūn.*** The Prophet ﷺ replied: "His reward will be that he will not have to stand for Accounting."

[1151] Lit. Jupiter, *mushtarī.*

[1152] The information for these biographies is summarised from *Ţabaqāt al-Ĥuffāż* of Suyūţī, *Siyar Aálam al-Nubalā'a* of Dhahabī as the major sources.

Imām Aĥmad ibn Ĥanbal (164-241 AH)

The imām of Ahl al-Sunnah and the imām of ĥadīth masters, The Defender and Upholder of the Sunnah [*nāşiru's sunnah*], steadfast in the face of persecution and trial [*al-şābir álā al-miĥnah*]: Abū Ábdullāh Aĥmad ibn Muĥammad ibn Ĥanbal al-Shaybānī al-Marwazi. He was born in Baghdad in 164 AH. Among those who narrate from him are the imāms Bukhārī, Muslim and Abū Dāwūd among others. Wakīý and Jaáfar ibn Ghiyāth have both said: "None like him [in ĥadīth science] has appeared in Kūfah." Ábdu'l Razzāq, a student of Abū Ĥanīfah, said: "Without exaggeration I have not seen anyone like Yaĥyā ibn Maýīn – nor do I know anyone more knowledgeable in ĥadīth than him; al-Madīnī was a great Ĥāfiż; as for Aĥmad ibn Ĥanbal, I have not seen anyone more knowledgeable [*afqah*] or pious [*awraá*]." Yaĥyā ibn Ādam reports from Shāfiýī that he said: "I did not leave behind in Baghdad anyone more knowledgeable [*afqah*], nor a greater ascetic [*az'had*], nor more pious [*awraá*] nor more erudite than Aĥmad ibn Ĥanbal." Abū Zuráh al-Rāzī said: "Aĥmad has memorised a million ĥadīth." When he was asked how he knew about this, he replied: "I reviewed with him and took various chapters from him." When Ma'mūn, the khalīfah, had become a Mutazilite and tried imposing the Mútazilah belief that the Qur'ān was created – Imām Aĥmad was resolute and unwavering in the face of persecution and openly refuted it. He was publicly whipped and imprisoned to coerce him to accept the Mútazilī heresy, but he endured the punishment and never flinched from championing the Sunni belief. He passed away on the 12th of Rabīý al-Awwal, 241 AH on a Friday. Imām Aĥmad is reported to have told the heretics: "It is the funerals – ours and yours - that will demonstrate our truthfulness." It is said that 800,000 men and 60,000 women attended the funeral prayer of Imām Aĥmad; seeing this 20,000 non-Muslims (Jews, Christians and Magians) accepted Islām. History is witness, that within a hundred years after Imām Aĥmad's passing, the power and influence of the Mútazilah came crashing down and was buried by Imām Abu'l Ĥasan al-Ashárī and his followers. Imām Aĥmad's *Musnad* is a voluminous work with more than 27,000 narrations and is one of the major ĥadīth sources that survives to this day and is counted among the top nine ĥadīth references – the rest being: *Şaĥīĥ al-Bukhārī*, *Şaĥīĥ Muslim*, *Sunan Abū Dāwūd*, *Jāmiý al-Tirmidhī*, *Sunan Nasā'īy*, *Sunan Ibn Mājah*, *Muwaţţa Imām Mālik* and *Sunan Dārimī*. Our grandshaykh, the Ghawth, Shaykh Ábdu'l Qādir al-Jīlānī al-Hasani al-Ĥusaynī was an imām in the Ĥanbalī madh'hab and the Ĥanbalī imām, Ibn Qudāmah al-Maqdisī learned from and progressed on the spritual path in the company of Shaykh Ábdu'l Qādir al-Jīlānī. Shaykh Ábdu'l Ĥaqq Dihlawī, the famous muĥaddith and Ĥanafī jurist has said that the Ĥanbalī madh'hab is the closest to the Ĥanafī madh'hab.

Imām Abū Manşūr Māturīdī (233-333 AH)

His name is Muĥammad ibn Muĥammad ibn Maĥmūd, Abū Manşūr al-Māturīdī. Māturīd is a district in Samarqand; hence, he is also referred to as Samarqandī. Among his titles are: *Imām al-Hudā* (The Leader of Guidance), *Álam al-Hudā* (the Standard of Guidance), *Imām al-Mutakallimīn* (The Leader of Theologians), *Muşaĥĥiĥ Áqāýid al-Muslimīn* (The Mender of the Beliefs of Muslims), *Ra'īs Ahl al-Sunnah* (The Chief of Ahl al-Sunnah). His ancestry reaches the Companion Abū Ayyūb Khālid ibn Zayd ibn Kulayb al-Anşārī, in whose home RasūlAllāh ﷺ had alighted when he first arrived in Madīnah. Imām Māturīdī was born[1153] around 233 AH and among his teachers are: Abū Naşr Aĥmad al-Íyāđī,[1154] Abū Bakr Aĥmad ibn Is'ĥāq al-Jūzjānī,[1155] Muĥammad ibn Muqātil al-Rāzī[1156] and Nusayr ibn Yaĥyā al-Balkhī.[1157]

His sanad reaches Imām al-Aáżam Abū Ĥanīfah in four links as follows: **Abū Manşūr Māturīdī** is the student of **Abū Naşr al-Íyāđī**, who is the student of **Abū Bakr al-Jūzjānī**, who is the student of **Abū Sulaymān al-Jūzjānī**,[1158] the student of Imām **Muĥammad ibn al-Ĥasan al-Shaybānī**, the student of Imām Abū Ĥanīfah. Among his works are: *Kitāb al-Tawĥīd*, *Maqālāt*, *Al-Radd álā al-Qarāmiţah*, *Bayān Wahm al-Mútazilah*, *Radd al-Uşūl al-Khamsah (*refutation of Abū Muĥammad al-Bāhilī*)*, *Radd Awā'il al-Adillah*, *Radd Waýīd al-Fussāq*, *Radd Tahdhīb al-Jadal* (these three are refutations of Al-Kaábī's works); *Ma'ākhadh al-Sharāiý* and *Kitāb al-Jadal* in Uşūl al-Fiqh; his famous tafsīr named *Ta'wīlāt Ahl al-Sunnah* also known as *Tafsīr Māturīdī*. Imām Tājuddīn Subkī has annotated a book on áqīdah named: *Al-Sayf al-Mash'hūr fi Sharhi Áqīdati Abū Manşūr*. Among his students are Abū Aĥmad al-Íyāđī (the son of Imām Māturīdī's teacher Imām Abū Naşr), Abu'l Ĥasan Rustughfanī, Ábdu'l Karīm ibn Mūsā al-Pazdawī, who is the grandfather of the brothers: Fakhru'l Islām Pazdawī and Şadru'l Islām Pazdawī.

He passed away in 333 AH and his mausoleum is in Samarqand, in today's Uzbekistan.

[1153] The date is approximated thus: Imām Abū Naşr al-Íyāđī passed away.

[1154] *Jawahir al-Mudiyyah*, 1/177. Imām Abū Naşr Aĥmad ibn al-Ábbās al-Íyāđī, was a great grandson of the Companion, Saād ibn Úbādah al-Anşārī.

[1155] Ibid., 1/145. Imām Abū Bakr Aĥmad ibn Is'ĥāq al-Jūzjānī.

[1156] Ibid., Imām Muĥammad ibn Muqātil al-Rāzī [d. 248 AH].

[1157] Ibid., 3/546, §1746 Imām Nusayr ibn Yaĥyā al-Balkhī [d. 268 AH].

[1158] Ibid., 3/518, §1714. Imām Abū Sulaymān Mūsā ibn Sulaymān al-Jūzjānī is the student of both Imām Muĥammad and Imām Abū Yūsuf.

Imām Abu'l Ĥasan al-Ashárī (260-330)

Álī ibn Ismāýīl al-Ashárī, the imām of Ahl al-Sunnah and among its foremost theologians, was born in Başrah and later moved to Baghdad and settled there. He attended the circle of Abū Is'ĥāq al-Marwazī, the imām of Shāfiýīs. Ibn Fūrak has said that Al-Ashárī was initially a Mútazilī, and a student of the famous Mútazilī scholar Abū Álī al-Jubbāyī. He was extraordinarily intelligent and after excelling in the Mútazilah school, he debated his teacher on certain points of áqīdah and rendered him speechless with his objections. He then abandoned the Mútazilī school and began refuting them; thereafter he became the champion of the Ahl al-Sunnah. It is also said that he saw the Prophet ﷺ in his dream, who told him to abandon that school and aid the Ahl al-Sunnah. Al-Ashárī was the descendant of the famous Companion Abū Mūsā Ábdullāh ibn Qays al-Ashárī. Abū Bakr al-Sayrafī has said: The Mútazilah had raised their heads until Ashárī appeared and consigned them to garbage [lit. husk of sesame seeds]. By the time al-Ashárī left this world, Ahl al-Sunnah rallied around two schools – the Ashárī and the Māturīdī [predominantly Ĥanafīs] and thus it is to this day. May Allāh táālā reward both the imāms, and the scholars of both the schools for defending the true faith.

Imām Bukhārī (194-256 AH)

Muĥammad ibn Ismāýīl ibn Ibrāhīm ibn al-Mughīrah al-Júfī, Abū Ábdullāh, the author of *Şaĥīĥ al-Bukhārī*. He is the imām of ĥadīth masters and his compilation is deemed the most authentic book in Islām after the Qur'ān. He was born on Friday the 13th of Shawwāl 194 AH, and passed away on the night of Eid al-Fiţr in the year 256 AH, at the age of 62 years. Imām Bukhārī recounted his journey to Al-Warrāq thus:

> "I was inspired to memorise ĥadīth when I was still in school and about ten years of age. After I finished school at ten, I travelled to various places [seeking ĥadīth]. When I turned sixteen, I memorised books of Ábdullāh ibn al-Mubārak and Wakīý[1159]and understood their sayings. After that, I went to Makkah with my mother and my brother Aĥmad, seeking ĥadīth. When I was eighteen, I began to compile sayings of the Companions and their Followers, and I wrote a book of history near the grave of the Messenger of Allāh; there was hardly any name in [Islamic] history about whom I did not have something to say – but I did not wish to make it a lengthy work."

According to Bukhārī, his Şaĥīĥ compilation was derived from 600,000 ĥadīth. Bukhārī told his student Firabri,[1160] that he would bath [do *ghusl*] and pray two rakáh before inscribing every ĥadīth in the Şaĥīĥ.[1161] He has written many books, most of which are now lost. Among those that survive are *Adab al-Mufrad*, *Al-Tārīkh al-Kabīr* and short epistles *Qirā'ah Khalf al-Imām* and *Khalq Afáāl al-Íbād*. According to Imām Subkī, he was a follower of Imām Shāfiýī.

[1159] Both are students of Imām Abū Ĥanīfah; thus Bukhārī is the student of students of Imām Abū Ĥanīfah.

[1160] Abū Ábdullāh Muĥammad ibn Yūsuf ibn Matar al-Farabri/Firabri [231-320 AH].

Imām Aĥmad Riđā Khān al-Baraylawī *(1272-1340 AH)*

Famously known as 'Alahazrat,' he was born in 1272 (1856) in Bareilly, a city in North India, to a famous family of scholars; his father Mawlānā Naqī Áli Khān and grandfather Riđā Álī Khān were prominent scholars of Ahl as-Sunnah in their time. He studied Islamic sciences under the tutelage of his erudite father. He was a master of many sciences and especially in Ĥanafī fiqh, he was outstanding among his contemporaries. Even his adversaries have acknowledged that he was peerless in this discipline. He obtained many *ijāzahs* or degrees of authorisation in Ĥanafī fiqh, and the most important[1162] among them is from the Muftī of Makkah, Shaykh Ábd al-Raĥmān al-Sirāj ibn Ábdullāh al-Sirāj. This chain of transmission reaches Imām Abū Ĥanifah through twenty seven links and in a further four to the Master of all creation, Muĥammad RasūlAllāh ﷺ. He was given an authorisation of ĥadīth transmission from the great Meccan scholar, Malik al-Úlamā, Sayyid Aĥmad Zaynī Daĥlān al-Shāfiýī. Imām Aĥmad Riđā is widely known for his refutation of Wahābīs, innovators and libertarian religion-reformers of the early 20th century of the Common Era. Upon his second and eventful visit to the Hejaz in 1323/24 AH, the scholars of the two sanctuaries in Makkah and Madinah were so impressed by his erudition and his efforts to safeguard Ahl as-Sunnah, that prominent scholars hailed him as the Reviver of the Religion. Imām Aĥmad Riđā would refer to himself as 'the slave of the Prophet' ﷺ, *Ábd al-Muşţafā* in Arabic. His skill as a jurist outshone his other abilities and even the corpus of his work is mainly *fatāwā*. Many lengthy books that he has written are in response to questions. Many of his rulings (and more than 150 fatāwā are monographs) were collected, indexed and ordered by the Imām himself and named *Al-Áţāyā al-Nabawiyyah fi'l Fatāwā ar-Riđāwiyyah*, popularly known in the subcontinent as *Fatāwā e Razaviyyah*. A cross-referenced and translated version was published the 1990s by Raza Foundation in Pakistan in 30 volumes. The author of the work, *Bahar e Sharīát*, Mawlānā Amjad Álī al-Aáżamī is among his prominent students.

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[1161] The Şaĥīĥ has 7563 ĥadīth (with repetitions) and was compiled over a period of 16 years.

[1162] According to Alahazrat himself, as mentioned in the Preface of *Fatāwā ar-Riđawiyyah*.

BRIEF BIOGRAPHIES OF HERETICS

Ismāýīl Dihlawī: (1193-1246/1779-1831) was born in Muzzafarnagar district, which is in the state of Uttar Pradesh in today's India. His father Shāh Ábdu'l Ghanī Dihlawī, the youngest son of Shāh Walīyullāh Dihlawī, died very young; the orphan was brought up by his uncles, Shāh Ábd al-Ázīz Dihlawī, Shāh Ábd al-Qādir and Shāh Rafiýuddīn. He had a rebellious streak and defied his own uncles on certain issues, who were upset with the behaviour of Ismāýīl.[1163] He wrote the book *Taqwiyatu'l Īmān*, which not only introduced Wahābī ideas in India, but also set the precedent for referring to Prophets and awliyā'a in an insolent and irreverent manner. He classed the imitation of imāms [*taqlīd*] as idolatry and his was probably the first anti-madh'hab work in India. Deobandis accuse Imām Ahmed Riđā Khān of being the flag-bearer of takfīr in India, whereas it was Ismāýīl's book which made polytheists of everyone –including himself.[1164] The author has himself acknowledged the extremism in his book, saying that even lesser sins were labelled as polytheism and idolatry.[1165] Thereafter he wrote more incendiary works such as *Şirāt e Mustaqīm* and *Yak Rozi* – rekindling the Mútazilī belief that falsehood is included in the Divine Power of Allāh táālā. He was refuted by prominent úlamā, including his own cousins; the foremost among them was Imām Fađl al-Ĥaqq Khayrābādī, a student of Shāh Ábd al-Ázīz Dihlawi. Among others who refuted him were Imām Fađl al-Rasūl Badāyūnī and Imām Aĥmad Riđā Khān. Ismāýīl was killed at Balakot, in Pakhtunkhwa province of today's Pakistan; his followers claim he was killed by a Sikhs and was a martyr – and hence call him Ismāýīl *shahīd*.

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Rashid Aĥmad Gangohī (1244-1323/1829-1905) was born in Gangoh, a town in Saharanpur, a district of Uttar Pradesh, India. After his primary education in Gangoh, he went to Delhi in 1261 and studied there under various teachers, notably under Shaykh Mamluk Álī. Maulvi Qāsim Nānotwī was also a student of the shaykh, and thus they became friends and remained together the rest of their lives. In Hadith, Gangohī was the student of the Muhaddith, Shah Abdu'l Ghanī Dihlawi. He became a disciple of the

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[1163] *Arwāĥ e Salāsah*, #73, where an exasperated uncle exclaims: "We were under the impression that he had become a scholar!"

[1164] In a bizzarre passage in the book, he claimed that there was no Muslim left on earth.

[1165] Vide *Arwāĥ e Salāsah.*

Naqshbandi shaykh, Ĥāji Imdādullāh Muhājir Makkī. Rashid Aĥmad was one of the founding fathers of the Deoband school. *Fatāwā Rashidiyyah* and *Makātīb e Rashīdiyyah*[1166] are his well-known works. He was an admirer of Ismāýīl Dihlawī and defended his heresies – for example, he too believed that it is intrinsically possible for Allāh táālā to lie (*imkān e kazib*). He wrote a fatwā that a person who says that falsehood has transpired in the speech of Allāh is not a kāfir, which caused an uproar and Sunni scholars made takfīr of Gangohī because of this fatwā. He also deemed celebration of Mawlid in whatever form as an impermissible bidáh.

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Muĥammad Qāsim Nānotwī: (1248-1297/1832-1880) was born in Nanotah, a town in Saharanpur district, Uttar Pradesh, India. He completed his studies under Shaykh Mamlūk Álī (d.1267 AH) and thereafter studied ĥadīth together with his friend Rashīd Aĥmad Gangohī under Shaykh Ábd al-Ghanī Dihlawī (d.1295) and became a disciple of Shaykh Imdādullāh Muhājir Makkī (d.1317 AH). He is deemed the founder of the School of Deoband and according to Deobandi sources[1167] the school was inaugurated on the 15th of Muharram, 1283 (1867). His biographers list a number of works that he has written or annotated. One small book he wrote, *Taĥdhīru'n Nās*, became controversial in which he claimed: "...hypothetically, if a new prophet is born after the time of the Prophet ﷺ, even then, there will be no effect on the 'finality' of the prophethood of Hazrat Muĥammad ﷺ; [comparatively] if there is [a prophet] among his contemporaries or in another earth; or if it can be supposed even on this very earth, another prophet [after his ﷺ time without affecting his finality]." Scholars ruled him kāfir for such statements in the book.

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Khalīl Aĥmad Ambethwi (1269-1346/1852-1927) was born in Ambetha[1168] and studied at Deoband. He was the student of Rashīd Aĥmad Gangohī and at his behest wrote *Barāhīn al-Qāţiáh* as a refutation of the book *Anwār e Sātiáh* of Mawlānā Ábdu's Samīý Rampūrī, a Sunni scholar who was also a disciple of Ĥājī Imdādullāh Muhājir Makkī,

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[1166] Compiled by his disciples; but the material and opinions therein are his own.

[1167] *Bānī e Deoband*, Sarfaraz Khān Safdar.

[1168] Sahāranpūr district, Uttar Pradesh, India.

Gangohī's spiritual master. It is in this book that Khalīl Aĥmad Sahāranpūri[1169] says that the knowledge of the earth for Satan is proven from documentary evidence and there is no evidence for similar knowledge for RasūlAllāh ﷺ. He also wrote another book in Arabic named *Muhannad* where he denied a number of accusations levelled at him and other elders of Deoband; according to later Deobandis, he retracted from criticism of Wahābīs in *Muhannad*, after Wahābīs captured the Ĥijāz.

* * *

Ashraf Álī Thānawī[1170] (1280-1362/1863-1943) graduated from Deoband in 1300 (1883) and Rashīd Aĥmad Gangohī conferred upon him the turban;[1171] Qāsim Nānotwi, Maĥmūd al-Ĥasan Deobandi and Yáqūb Nānotawi were among his teachers.[1172] He is famous for his translation of the Qur'ān in Urdu; *Bihishti Zeywar*, a fiqh manual and many other works. In 1319, he wrote a fatwā printed as a booklet titled *Ĥifż al-Īmān,* in which he made a statement insulting the Prophet ﷺ, a statement which any native Urdu speaker, even an illiterate, will consider as an insult; in spite of the furore, he justified his statement as valid; even though he permitted altering the passage in *Taghyīr al-Únwān*, he was unrepentant about his previous writing; the passage was not omitted in successive editions, and continues to be published and defended by his followers to this day.

* * *

Mirza Ghulam Aĥmad Qādiyānī

He was born in the year 1260 AH/1835 AH and he died on the 26th of May 1908 [1326 AH] in Lahore; his body was transported to Qadian, a town in Gurdaspur district [in today's Punjab state, India], where he is buried. Initially he claimed to be a reformer and styled himself as a debater defending Islām against Christian Missionaries. Later, he published pamphlets and books which were initially dismissed by Sunni scholars as the ravings of a madman. Eventually, he claimed to be a prophet and was refuted by Sunni úlamā, and deviant sects of Islām as well. Today, his followers call themselves as Ahmadis.

* * *

[1169] He is known in the Arab world as *Sahāranfūrī*, or the author *Badhl al-Majhūd,* a commentary on the Ĥadīth compendium Sunan Abū Dawud .

[1170] Related to Thānā-Bhawan in Saharanpur District, Uttar Pradesh, India.

[1171] *dastār bandī*: this is a graduation ceremony in Islamic schools, and the conferring of the turban signifies that the student is now deemed a graduate.

[1172] Muĥammad Akbar Shāh Bukhārī, *Akābir e Úlamā e Deoband.*

Sir Syed Aĥmad Khān (1817-1898 CE / 1232-1316 AH) was born in Delhi on 17th of October, 1817. His father, Syed Mir Muttaqī was a nobleman and among the close confidantes of the Mughal Emperors Shāh Alam II (1728-1806 CE) and Akbar Shāh II (1760-1837 CE). When he was offered the post of prime minister, he suggested that it be given to his father-in-law,[1173] Khān's maternal grandfather, Khwājā Fariduddin, who was also an aristrocrat, once in the employ of the East India Company. After the death of his father in 1836 CE, Khān was handed his grandfather's titles by Bahadur Shāh Zafar, the last Emperor of Delhi. But the death of his father had left the family in financial difficulties and hence, he had to work for livelihood and joined the service of the East India Company in 1838 as a junior clerk; later he was promoted and served as a judge in various places. Even though Khān came from a family of nobles of the Mughal court, he was impressed by the British administration and this led him to adopt pro-British views.[1174] While in the employ of the British, he acquired knowledge about various developments in science and philosophy in the West, and at some point, this admiration of Western philosophy transformed him into a reformer seeking rationalisation of Islāmic doctrines that seemed to contradict the science of his day – or even reject them if they did not fit his framework. He developed a naturalist philosophy, in which he rejected supernatural aspects of religion and crafted novel explanations for concepts such as Paradise, Hell, Resurrection; he rejected the existence of Jinn and Angels, denied the miracle of the Night Journey, rejected the concept of prayer [*duáā*] and prayers being answered. Everything had to conform to the philosophy of naturalism – that is, only natural laws and forces operate in the universe. An exponent of this philosophy is known as *Neychari* in Urdu. Khān was a prolific writer who wrote nearly 6000 pages – among them a commentary of the Qur'ān in which he rejected every thing that could not be explained in terms of the material world and the cause-effect phenomenon. Among his books is *Tahdhīb al-Akhlāq*, in which he sought to reform Muslim society by embracing western culture in dress, habits and everything else. Sunni úlamā refuted his naturalist philosophy, and by the Grace of Allāh, succeeded in demolishing Sir Syed's religious and theological ideas. Today, he is only remembered as the founder of the Anglo Mohammedan Oriental college, the first institution meant to teach English and modern sciences to Muslims, which later became the Aligarh Muslim University. Sir Syed Aĥmad Khān died in 1898. ❧

[1173] *The Life and Work of Sir Syed Ahmed Khān* by G.F.I. Graham, 1885 as recounted by Sir Syed himself.

[1174] *The Reforms and Religious Ideas of Sir Sayyid Ahmed Khān*, Baljon, p.6; this is based on the biography of Altaf Husain Hali, a colleague and admirer of Sir Syed.

APPENDIX F

EXHIBITS FROM BOOKS OF HERETICS

In this section, we reproduce images of the controversial passages present in the books of heretics mentioned by the author in the text. The exihibts from Mirzā's books are translated in the main text and references provided; additional excerpts from Deobandī works are translated here.

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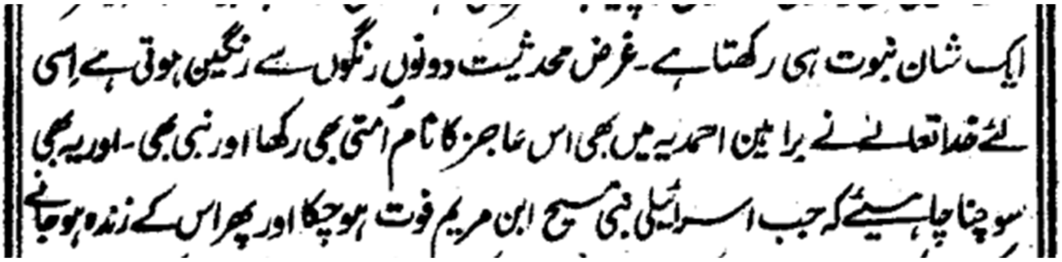
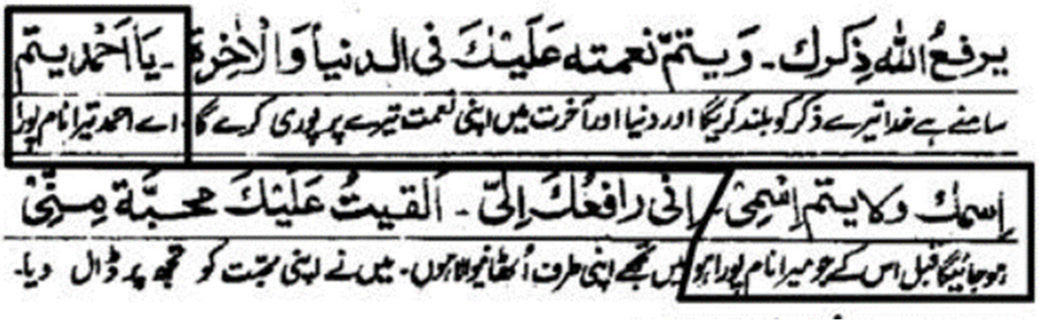
FROM THE WORKS OF MIRZA QĀDIYĀNĪ

Izālah e Awhām, page 533; [*Rūĥānī Khazā'in* 3/386]



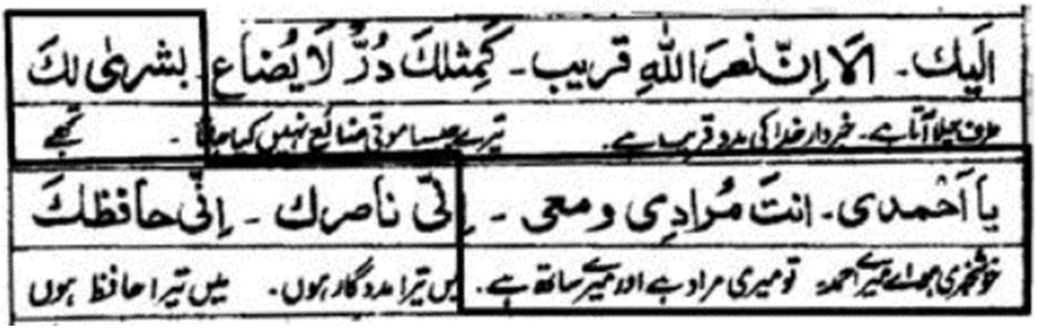
ایک شان نبوت ہی رکھتا ہے۔ غرض محدثیت دونوں رنگوں سے رنگین ہوتی ہے اسی
لئے خداتعالےٰ نے براہین احمدیہ میں بھی اس عاجز کا نام اُمتی بھی رکھا اور نبی بھی۔ اور یہ بھی
سوچنا چاہیئے کہ جب اسرائیلی نبی مسیح ابن مریم فوت ہوچکا اور پھر اس کے زندہ ہوجانے

Anjām e Aātham, page 52; [*Rūĥānī Khazā'in* 11/52]



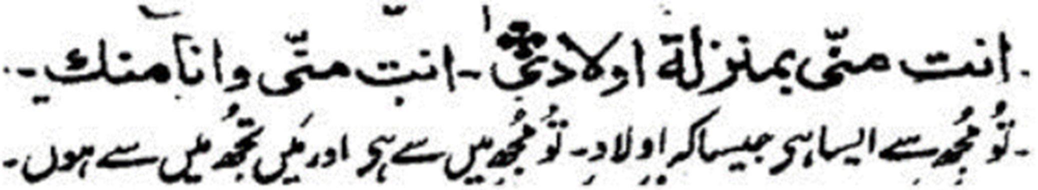
يرفعُ اللهُ ذِكرك۔ ويتمّ نعمته عليك فی الدنيا والاٰخرة۔ يا احمد يتم
سامنے ہے خدا تیرے ذکر کو بلند کریگا اور دنیا اور آخرت میں اپنی نعمت تیرے پر پوری کرے گا۔ اے احمد تیرا نام پورا
اِسمك ولا يتم اِسمی۔ انی رافعك اِلیّ۔ القيتُ عليك محبّة مِنّی
ہوجائیگا قبل اس کے جو میرا نام پورا ہو۔ میں تجھے اپنی طرف اُٹھانیوالا ہوں۔ میں نے اپنی محبت کو تجھ پر ڈال دیا۔

Anjām e Aātham, page 55; [*Rūĥānī Khazā'in* 11/55]



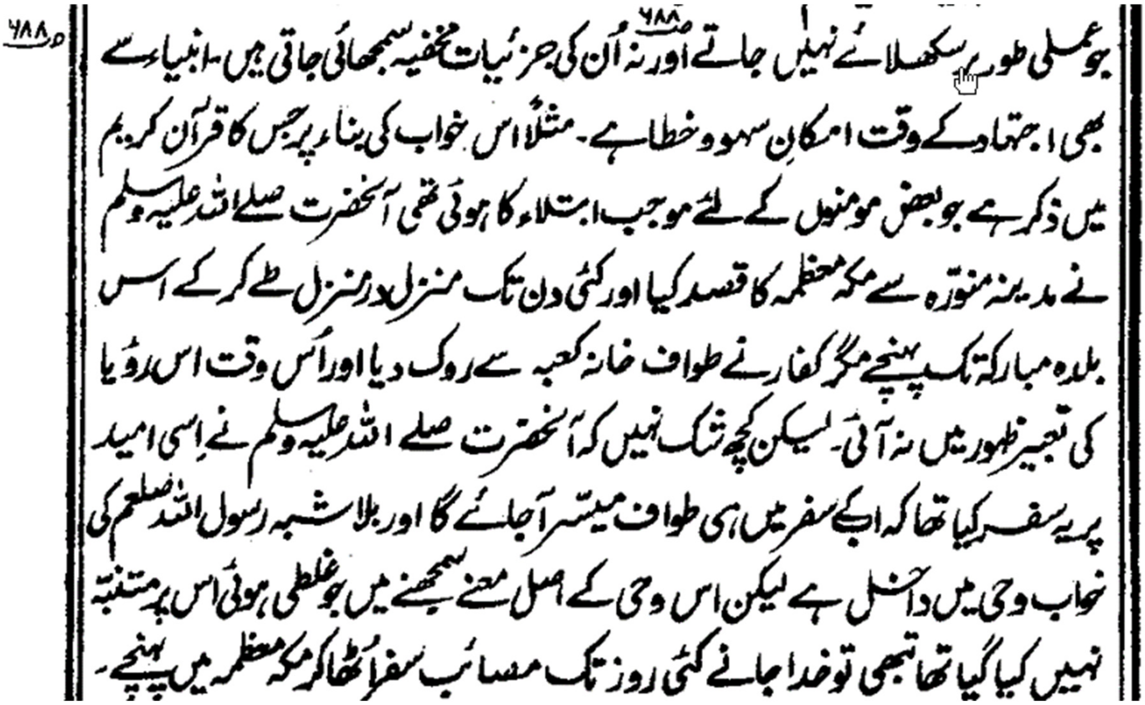
اَلَيك۔ الا اِنّ نصرَ اللهِ قريب۔ كَمِثلك دُرٌّ لَا يُضاع۔ بشریٰ لك
طرف چلا آتا ہے۔ خبردار خدا کی مدد قریب ہے۔ تیرے جیسا موتی ضائع نہیں کیا جاتا۔ تجھے
يا اَحمدی۔ انتَ مُرادِی ومعی۔ اِنّی ناصرك۔ اِنّی حافظك
خوشخبری ہو اے میرے احمد تو میری مراد ہے اور میرے ساتھ ہے۔ میں تیرا مددگار ہوں۔ میں تیرا حافظ ہوں

Dāfiý al-Balā'a, page 6; [*Rūĥānī Khazā'in* 18/227]



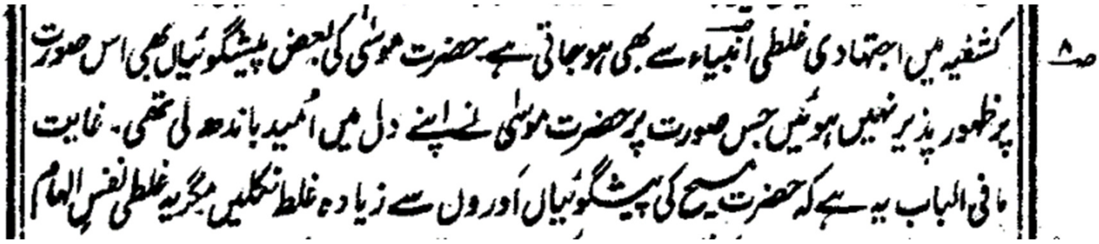
انت منّی بمنزلة اولادی۔ انت منّی وانا منک۔
تُو مجھ سے ایسا ہی جیسا کہ اولاد۔ تُو مجھ میں سے ہے اور مَیں تجھ میں سے ہوں۔

Izālah e Awhām, page 688; [*Rūĥānī Khazā'in* 3/471]



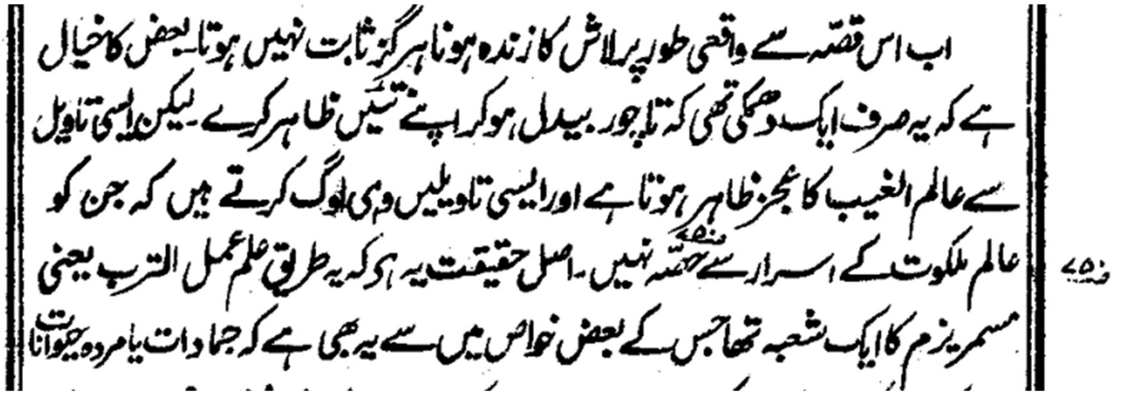
ص۶۸۸ جو عملی طور پر سکھلائے نہیں جاتے اور نہ اُن کی جزئیات مخفیہ سمجھائی جاتی ہیں۔ انبیاء سے
بھی اجتہاد کے وقت امکانِ سہو و خطا ہے۔ مثلاً اس خواب کی بناء پر جس کا قرآن کریم
میں ذکر ہے جو بعض مومنوں کے لئے موجب ابتلاء کا ہوئی تھی آنحضرت صلے اللہ علیہ وسلم
نے مدینہ منورہ سے مکہ معظمہ کا قصد کیا اور کئی دن تک منزل در منزل طے کر کے اس
بلدہ مبارکہ تک پہنچے مگر کفار نے طواف خانہ کعبہ سے روک دیا اور اُس وقت اس رؤیا
کی تعبیر ظہور میں نہ آئی۔ لیکن کچھ شک نہیں کہ آنحضرت صلے اللہ علیہ وسلم نے اِسی امید
پر یہ سفر کیا تھا کہ اب کے سفر میں ہی طواف میسّر آجائے گا اور بلاشبہ رسول اللہ صلعم کی
خواب وحی میں داخل ہے لیکن اس وحی کے اصل معنے سمجھنے میں جو غلطی ہوئی اس پر متنبہ
نہیں کیا گیا تھا تبھی تو خدا جانے کئی روز تک مصائب سفر اُٹھا کر مکہ معظمہ میں پہنچے۔

Izālah e Awhām, page 8; [*Rūĥānī Khazā'in* 3/106]



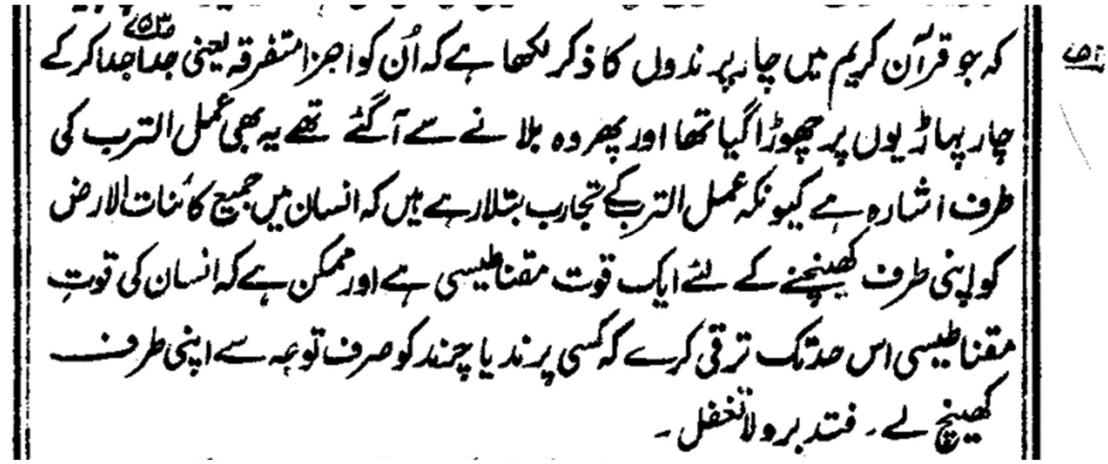
کشفیہ میں اجتہادی غلطی انبیاء سے بھی ہو جاتی ہے۔ حضرت موسیٰ کی بعض پیشگوئیاں بھی اس صورت ص۸
پر ظہور پذیر نہیں ہوئیں جس صورت پر حضرت موسیٰ نے اپنے دل میں اُمید باندھ لی تھی۔ غایت
ما فی الباب یہ ہے کہ حضرت مسیح کی پیشگوئیاں اَوروں سے زیادہ غلط نکلیں مگر یہ غلطی نفسِ الہام

Izālah e Awhām, page 750; [*Rūĥānī Khazā'in* 3/504]



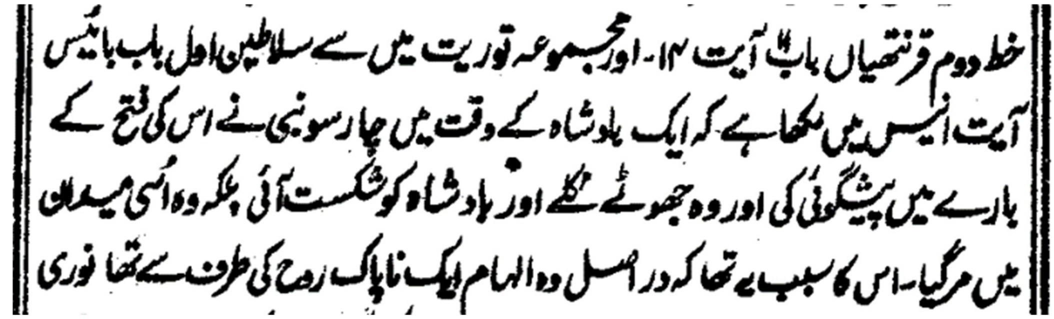
اب اس قصہ سے واقعی طور پر لاش کا زندہ ہونا ہرگز ثابت نہیں ہوتا۔ بعض کا خیال
ہے کہ یہ صرف ایک دھمکی تھی کہ تا چور بیدل ہو کر اپنے تئیں ظاہر کرے۔ لیکن ایسی تاویل
سے عالم الغیب کا عجز ظاہر ہوتا ہے اور ایسی تاویلیں وہی لوگ کرتے ہیں کہ جن کو
عالم ملکوت کے اسرار سے حصہ نہیں۔ اصل حقیقت یہ ہے کہ یہ طریق علم عمل الترب یعنی
مسمریزم کا ایک شعبہ تھا جس کے بعض خواص میں سے یہ بھی ہے کہ جمادات یا مردہ حیوانات

Izālah e Awhām, page 753; [*Rūĥānī Khazā'in* 3/506]



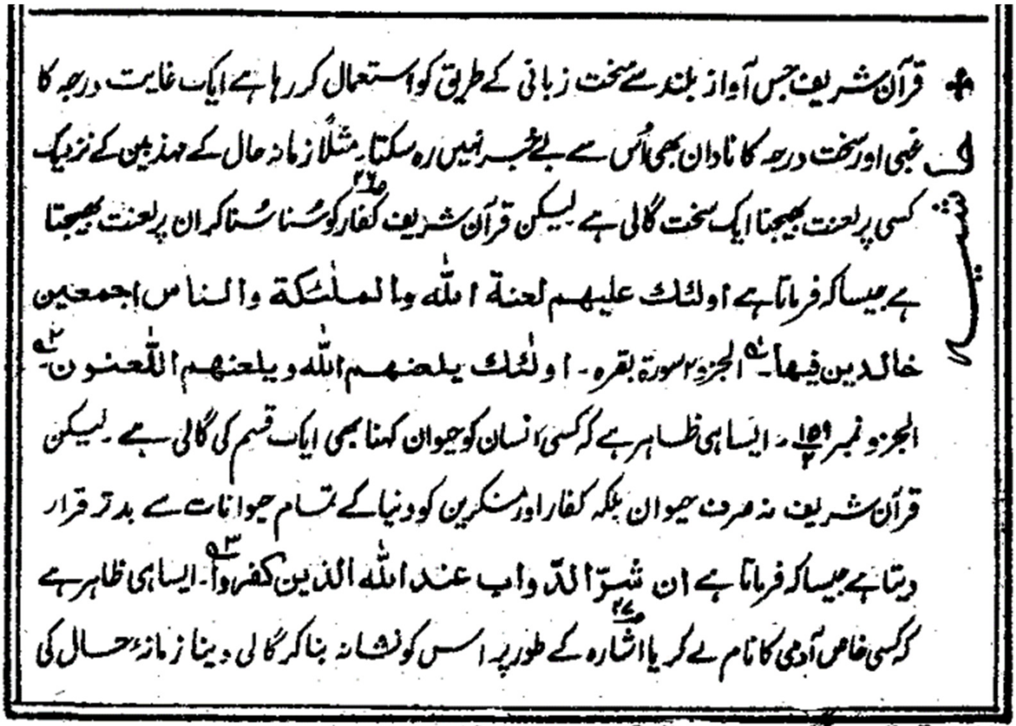
کہ جو قرآن کریم میں چار پرندوں کا ذکر لکھا ہے کہ اُن کو اجزا متفرقہ یعنی جدا جدا کر کے
چار پہاڑیوں پر چھوڑا گیا تھا اور پھر وہ بلانے سے آگئے تھے یہ بھی عمل الترب کی
طرف اشارہ ہے کیونکہ عمل الترب کے تجارب بتلا رہے ہیں کہ انسان میں جمیع کائنات الارض
کو اپنی طرف کھینچنے کے لئے ایک قوت مقناطیسی ہے اور ممکن ہے کہ انسان کی قوت
مقناطیسی اس حد تک ترقی کرے کہ کسی پرند یا چرند کو صرف توجہ سے اپنی طرف
کھینچ لے۔ فتدبر و لا تغفل۔

Izālah e Awhām, page 629; [*Rūĥānī Khazā'in* 3/439]



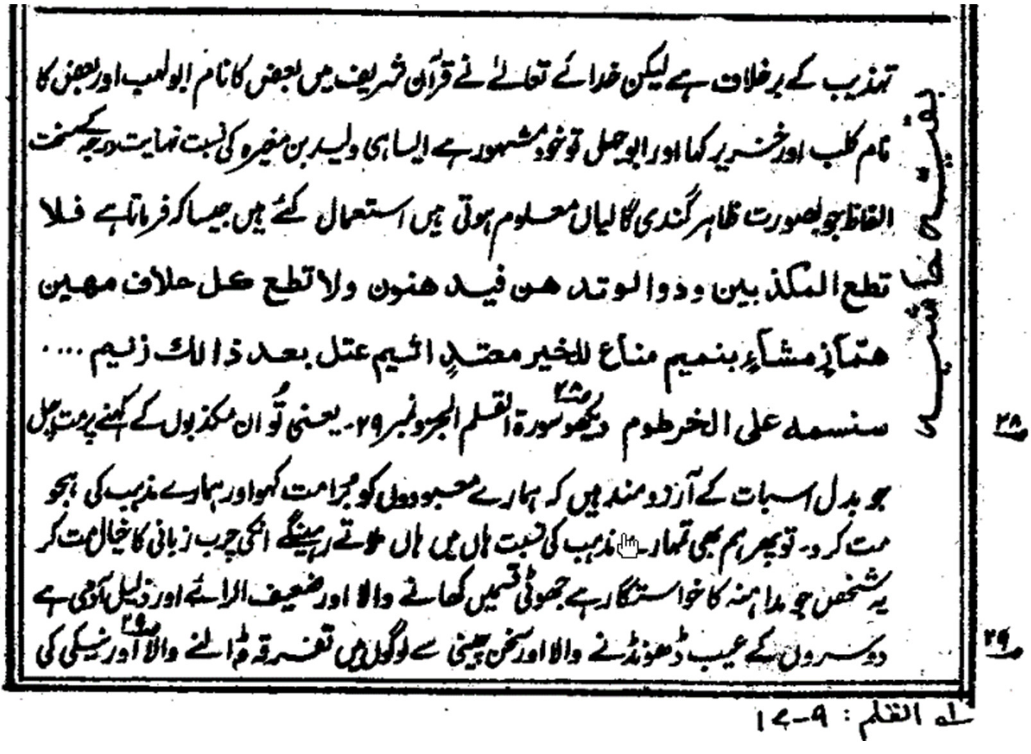
خط دوم قرنتھیاں باب ۱۱ آیت ۱۴۔ اور مجموعہ توریت میں سے سلاطین اول باب بائیس
آیت انیس میں لکھا ہے کہ ایک بادشاہ کے وقت میں چار سو نبی نے اس کی فتح کے
بارے میں پیشگوئی کی اور وہ جھوٹے نکلے اور بادشاہ کو شکست آئی بلکہ وہ اُسی میدان
میں مر گیا۔ اس کا سبب یہ تھا کہ در اصل وہ الہام ایک ناپاک روح کی طرف سے تھا نوری

Izālah e Awhām, page 26-29; [*Rūĥānī Khazā'in* 3/115-116]



قرآن شریف جس آواز بلند سے سخت زبانی کے طریق کو استعمال کر رہا ہے ایک غایت درجہ کا
غبی اور سخت درجہ کا نادان بھی اُس سے بے خبر نہیں رہ سکتا۔ مثلاً زمانہ حال کے مہذبین کے نزدیک
ص۲۶ کسی پر لعنت بھیجنا ایک سخت گالی ہے لیکن قرآن شریف کفار کو سُنا سُنا کر ان پر لعنت بھیجتا
ہے جیسا کہ فرماتا ہے اولٰئك عليهم لعنة الله والملٰئكة والناس اجمعين
خالدين فيها۔[1] الجزو۲ سورۃ بقرہ۔ اولٰئك يلعنهم الله ويلعنهم اللّٰعنون۔[2]
الجزو نمبر ۲۔ ایسا ہی ظاہر ہے کہ کسی انسان کو حیوان کہنا بھی ایک قسم کی گالی ہے۔ لیکن
قرآن شریف نہ صرف حیوان بلکہ کفار اور منکرین کو دنیا کے تمام حیوانات سے بدتر قرار
دیتا ہے جیسا کہ فرماتا ہے ان شرّ الدواب عند الله الذين كفروا۔[3] ایسا ہی ظاہر ہے
ص۲۷ کہ کسی خاص آدمی کا نام لے کر یا اشارہ کے طور پر اس کو نشانہ بنا کر گالی دینا زمانہ حال کی

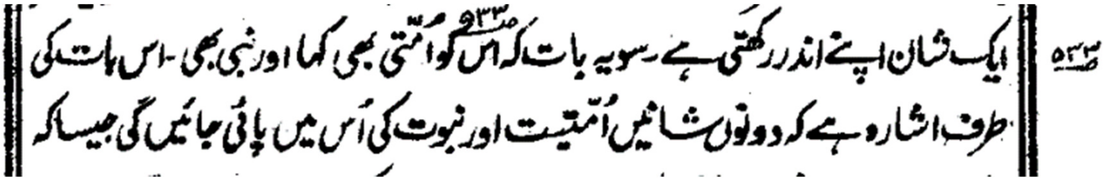
[1] البقرة : ۱۶۲-۱۶۳ [2] البقرة : ۱۶۰ [3] الانفال : ۵۶



تہذیب کے برخلاف ہے لیکن خدائے تعالیٰ نے قرآن شریف میں بعض کا نام ابولعب اور بعض کا
نام کلب اور خنزیر کہا اور ابوجہل تو خود مشہور ہے ایسا ہی ولید بن مغیرہ کی نسبت نہایت درجہ کے سخت
الفاظ جو بصورت ظاہر گندی گالیاں معلوم ہوتی ہیں استعمال کئے ہیں جیسا کہ فرماتا ہے فلا
تطع المكذبين ودوا لو تدهن فيدهنون ولا تطع كل حلاف مهين
هماز مشاء بنميم مناع للخير معتد اثيم عتل بعد ذالك زنيم ....
ص۲۸ سنسمه على الخرطوم[1] دیکھو سورۃ القلم الجزو نمبر ۲۹۔ یعنی تو ان مکذبوں کے کہنے پر مت چل
جو بدل اسبات کے آرزو مند ہیں کہ ہمارے معبودوں کو برا مت کہو اور ہمارے مذہب کی ہجو
مت کرو۔ تو پھر ہم بھی تمہارے مذہب کی نسبت ہاں میں ہاں ملاتے رہیں گے انکی چرب زبانی کا خیال مت کر
یہ شخص جو مداہنہ کا خواستگار ہے جھوٹی قسمیں کھانے والا اور ضعیف الرائے اور ذلیل آدمی ہے
ص۲۹ دوسروں کے عیب ڈھونڈنے والا اور سخن چینی سے لوگوں میں تفرقہ ڈالنے والا اور نیکی کی

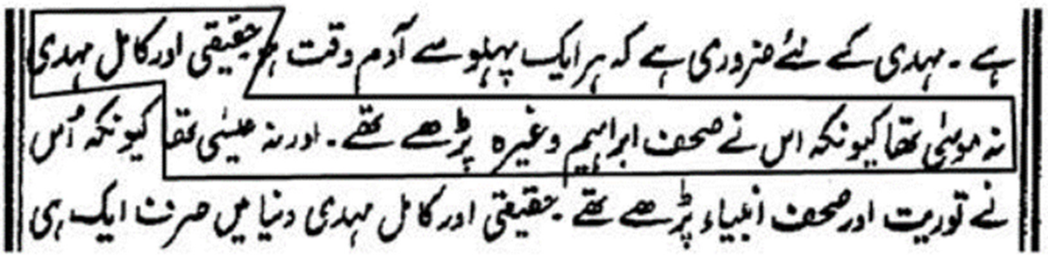
[1] القلم : ۹-۱۷

Izālah e Awhām, page 533; [*Rūĥānī Khazā'in* 3/386]



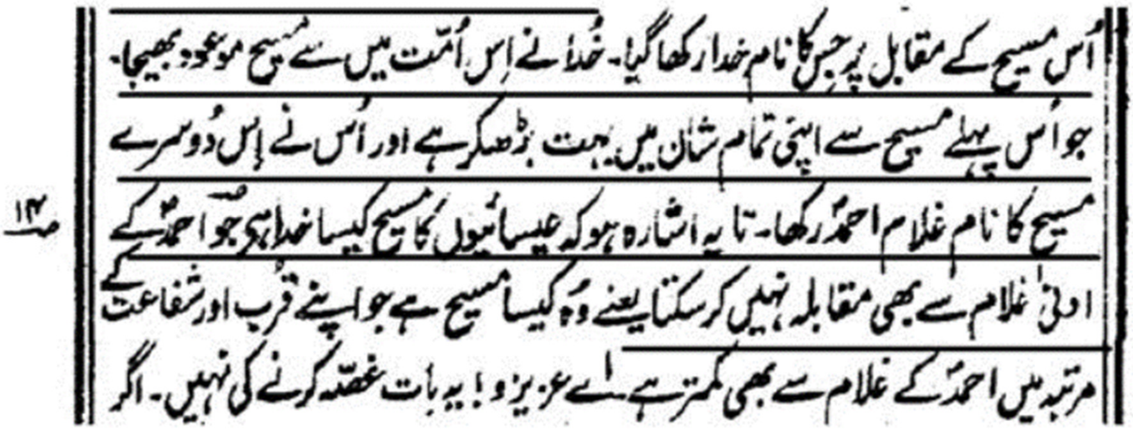
ایک شان اپنے اندر رکھتی ہے۔ سو یہ بات کہ اس کو امتی بھی کہا اور نبی بھی۔ اس بات کی ۵۳۳
طرف اشارہ ہے کہ دونوں شانیں امتیت اور نبوت کی اس میں پائی جائیں گی جیسا کہ

Arbaýīn #2, page 13; [*Rūĥānī Khazā'in* 18/233]



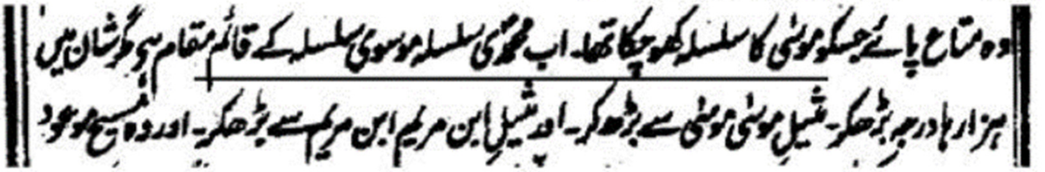
ہے۔ مہدی کے لئے ضروری ہے کہ ہر ایک پہلو سے آدم وقت ہو۔ حقیقی اور کامل مہدی
نہ موسیٰ تھا کیونکہ اس نے صحف ابراہیم وغیرہ پڑھے تھے۔ اور نہ عیسیٰ تھا کیونکہ اس
نے توریت اور صحف انبیاء پڑھے تھے۔ حقیقی اور کامل مہدی دنیا میں صرف ایک ہی

Miý-yār, page 13; [*Rūĥānī Khazā'in* 18/233]



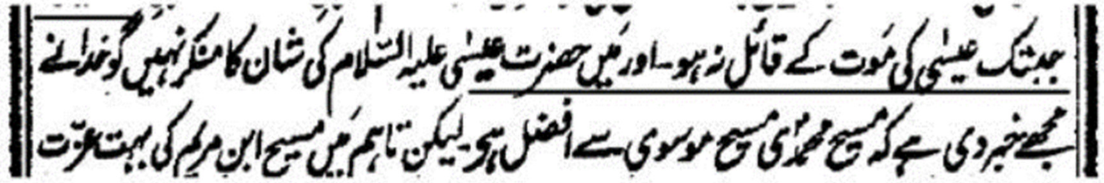
اس مسیح کے مقابل پر جس کا نام خدا رکھا گیا۔ خدا نے اس امت میں سے مسیح موعود بھیجا۔
جو اس پہلے مسیح سے اپنی تمام شان میں بہت بڑھکر ہے اور اس نے اس دوسرے
مسیح کا نام غلام احمد رکھا۔ تا یہ اشارہ ہو کہ عیسائیوں کا مسیح کیسا خدا ہے جو احمد کے ۱۴
ادنیٰ غلام سے بھی مقابلہ نہیں کر سکتا یعنے وہ کیسا مسیح ہے جو اپنے قرب اور شفاعت کے
مرتبہ میں احمد کے غلام سے بھی کمتر ہے۔ اے عزیزو! یہ بات غصہ کرنے کی نہیں۔ اگر

Kashtī e Nūĥ, page 13; [*Rūĥānī Khazā'in* 19/14]



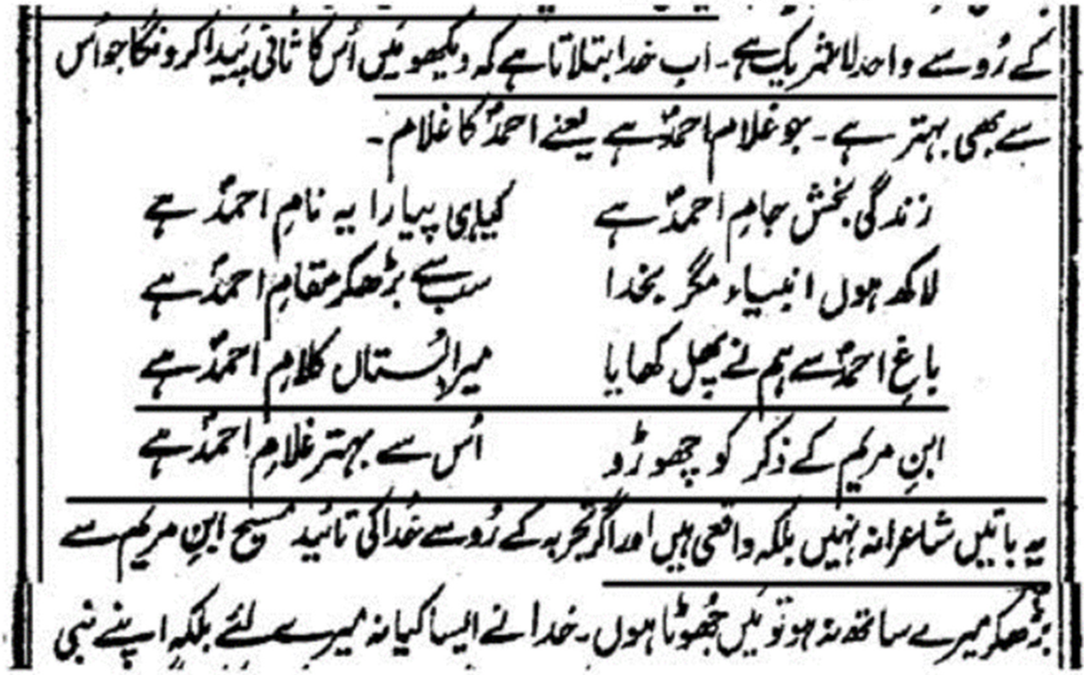
وہ متاع پائے جسکو موسیٰ کا سلسلہ کھو چکا تھا۔ اب محمدی سلسلہ موسوی سلسلہ کے قائم مقام ہے مگر شان میں
ہزارہا درجہ بڑھکر۔ مثیل موسیٰ موسیٰ سے بڑھ کر۔ اور مثیل ابن مریم ابن مریم سے بڑھکر۔ اور وہ مسیح موعود

Kashtī e Nūĥ, page 16; [*Rūĥānī Khazā’in* 19/17]



جبتک عیسٰی کی موت کے قائل نہ ہو۔ اور مَیں حضرت عیسٰی علیہ السّلام کی شان کا منکر نہیں گو خدا نے
مجھے خبر دی ہے کہ مسیح محمدی مسیح موسوی سے افضل ہے۔ لیکن تاہم مَیں مسیح ابن مریم کی بہت عزت

Dāfiý al-Balā’a, page 20; [*Rūĥānī Khazā’in* 18/240-241]

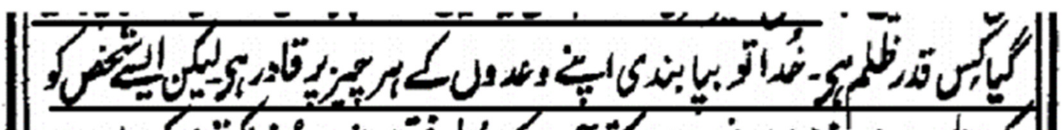


کے رُو سے واحد لاشریک ہے۔ اب خدا بتلاتا ہے کہ دیکھو مَیں اُس کا ثانی پیدا کرونگا جو اس
سے بھی بہتر ہے۔ جو غلام احمدؐ ہے یعنے احمدؐ کا غلام۔

زندگی بخش جامِ احمدؐ ہے　　کیا ہی پیارا یہ نامِ احمدؐ ہے
لاکھ ہوں انبیاء مگر بخدا　　سب سے بڑھکر مقامِ احمدؐ ہے
باغِ احمدؐ سے ہم نے پھل کھایا　　میرا بُستاں کلامِ احمدؐ ہے
ابنِ مریم کے ذکر کو چھوڑو　　اُس سے بہتر غلامِ احمدؐ ہے

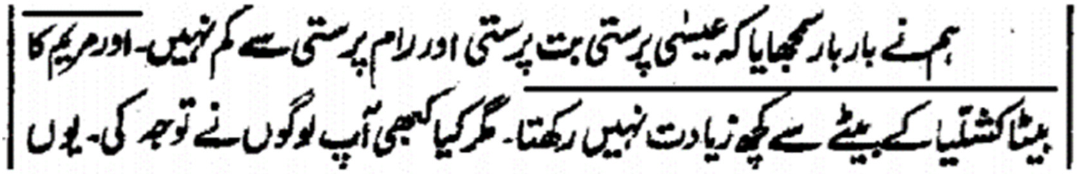
یہ باتیں شاعرانہ نہیں بلکہ واقعی ہیں اور اگر تجربہ کے رُو سے خدا کی تائید مسیح ابنِ مریم سے
بڑھکر میرے ساتھ نہ ہو تو مَیں جھوٹا ہوں۔ خدا نے ایسا کیا نہ میرے لئے بلکہ اپنے نبی

Dāfiý al-Balā’a, page 15; [*Rūĥānī Khazā’in* 18/235]



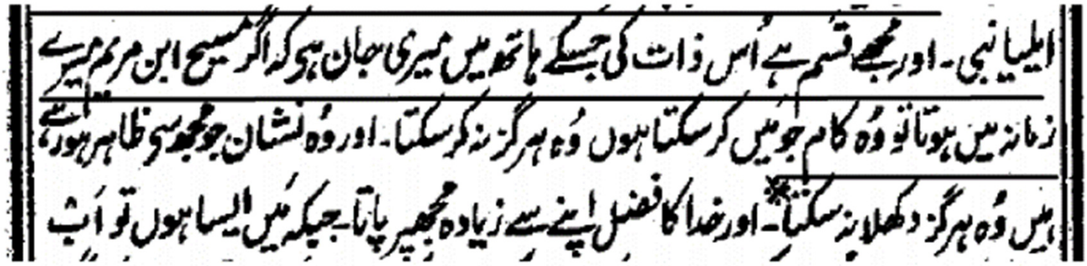
گیا کس قدر ظلم ہے۔ خدا تو بپابندی اپنے وعدوں کے ہر چیز پر قادر ہے لیکن ایسے شخص کو
کسی طرح دوبارہ دُنیا میں نہیں لا سکتا جس کے پہلے فتنے نے ہی دُنیا کو تباہ کر دیا ہے۔

Anjām e Ātham, page 41; [*Rūĥānī Khazā’in* 11/41]



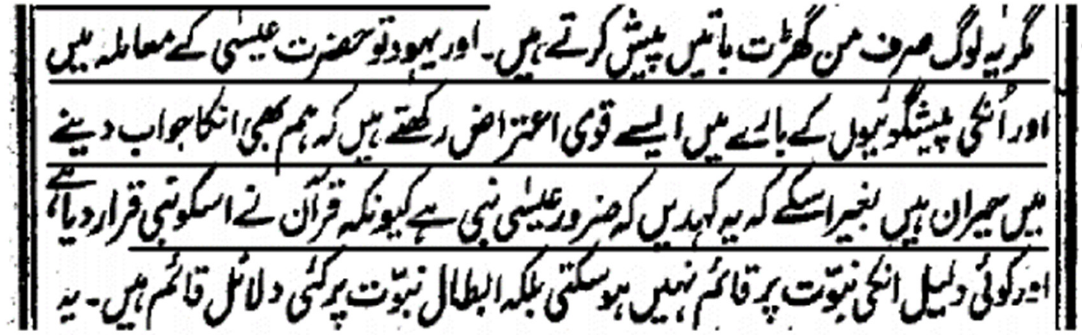
ہم نے بار بار سمجھایا کہ عیسٰی پرستی بت پرستی اور رام پرستی سے کم نہیں۔ اور مریم کا
بیٹا کشتلیا کے بیٹے سے کچھ زیادت نہیں رکھتا۔ مگر کیا کبھی آپ لوگوں نے توجہ کی۔ یوں

Kashtī e Nūĥ, page 56; [*Rūĥānī Khazā’in* 19/60]



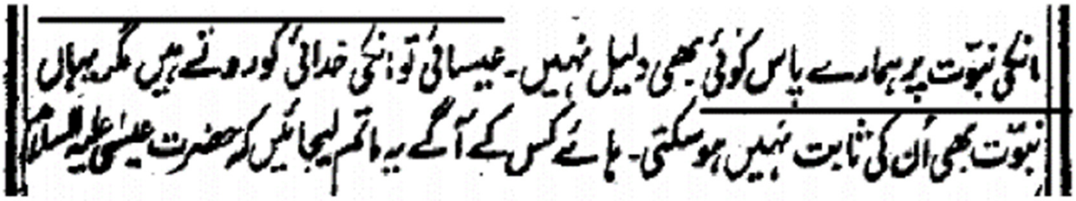
ایلیا نبی۔ اور مجھے قسم ہے اُس ذات کی جسکے ہاتھ میں میری جان ہے کہ اگر مسیح ابن مریم میرے
زمانہ میں ہوتا تو وُہ کام جو میں کر سکتا ہوں وُہ ہرگز نہ کر سکتا۔ اور وُہ نشان جو مجھ سے ظاہر ہو رہے
ہیں وُہ ہرگز دکھلا نہ سکتا*۔ اور خدا کا فضل اپنے سے زیادہ مجھ پر پاتا۔ جبکہ میں ایسا ہوں تو اَب

Iýjāz e Aĥmadī, page 13; [*Rūĥānī Khazā’in* 19/120]



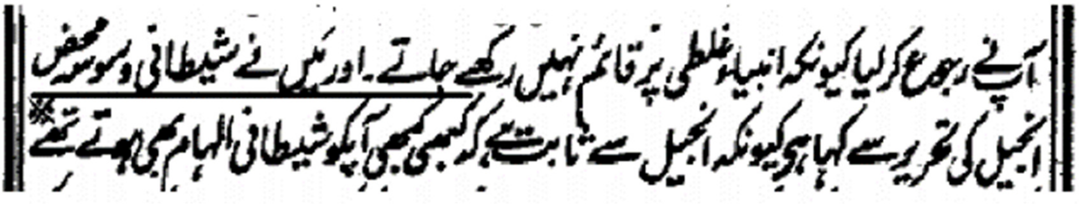
مگر یہ لوگ صرف من گھڑت باتیں پیش کرتے ہیں۔ اور یہود تو حضرت عیسٰی کے معاملہ میں
اور اُنکی پیشگوئیوں کے بارے میں ایسے قوی اعتراض رکھتے ہیں کہ ہم بھی انکا جواب دینے
میں حیران ہیں بغیر اسکے کہ یہ کہدیں کہ ضرور عیسٰی نبی ہے کیونکہ قرآن نے اسکو نبی قرار دیا ہے
اور کوئی دلیل انکی نبوّت پر قائم نہیں ہو سکتی بلکہ ابطال نبوّت پر کئی دلائل قائم ہیں۔ یہ

Iýjāz e Aĥmadī, page 14; [*Rūĥānī Khazā’in* 19/121]



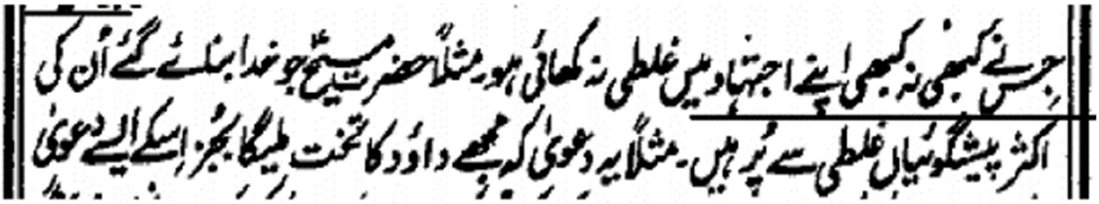
انکی نبوّت پر ہمارے پاس کوئی بھی دلیل نہیں۔ عیسائی تو انکی خدائی کو روتے ہیں مگر یہاں
نبوّت بھی اُن کی ثابت نہیں ہو سکتی۔ ہائے کس کے آگے یہ ماتم لیجائیں کہ حضرت عیسٰی علیہ السلام

Iýjāz e Aĥmadī, page 24; [*Rūĥānī Khazā’in* 19/133]



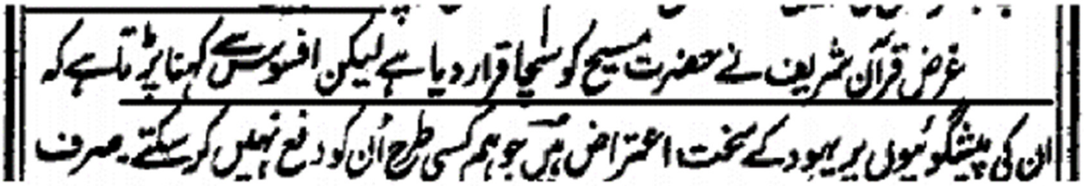
آپ نے رجوع کر لیا کیونکہ انبیاء غلطی پر قائم نہیں رکھے جاتے۔ اور میں نے شیطانی وسوسہ محض
انجیل کی تحریر سے کہا ہے کیونکہ انجیل سے ثابت ہے کہ کبھی کبھی آپکو شیطانی الہام بھی ہوتے تھے ※

Iýjāz e Aĥmadī, page 24; [*Rūĥānī Khazā’in* 19/133]



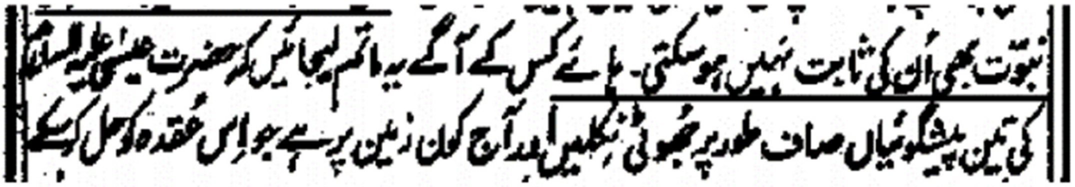
جس نے کبھی نہ کبھی اپنے اجتہاد میں غلطی نہ کھائی ہو۔ مثلاً حضرت مسیحؑ جو خدا بنائے گئے اُن کی
اکثر پیشگوئیاں غلطی سے پُر ہیں۔ مثلاً یہ دعویٰ کہ مجھے داؤد کا تخت ملیگا بجز اسکے ایسے دعویٰ

Iýjāz e Aĥmadī, page 13; [*Rūĥānī Khazā’in* 19/121]



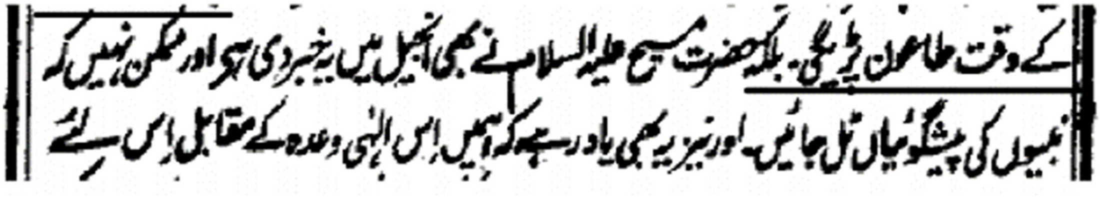
غرض قرآن شریف نے حضرت مسیح کو سچا قرار دیا ہے لیکن افسوس سے کہنا پڑتا ہے کہ
ان کی پیشگوئیوں پر یہود کے سخت اعتراض ہیں جو ہم کسی طرح اُن کو دفع نہیں کر سکتے۔ صرف

Iýjāz e Aĥmadī, page 14; [*Rūĥānī Khazā’in* 19/121]



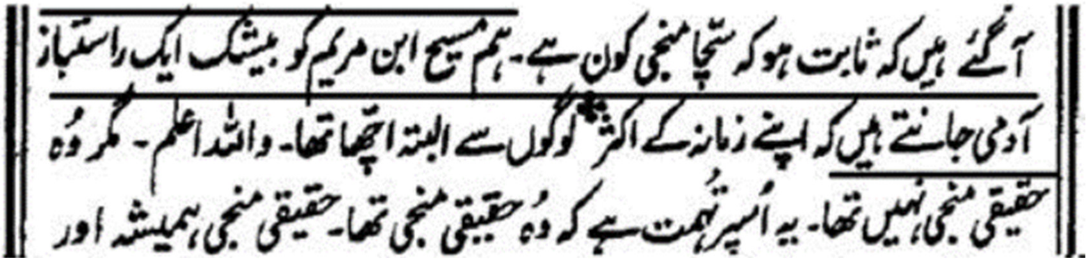
نبوت بھی اُن کی ثابت نہیں ہو سکتی۔ ہائے کس کے آگے یہ ماتم لیجائیں کہ حضرت عیسیٰ علیہ السلام
کی تین پیشگوئیاں صاف طور پر جھوٹی نکلیں اور آج کون زمین پر ہے جو اِس عُقدہ کو حل کرسکے

Kashti e Nūĥ, page 5; [*Rūĥānī Khazā’in* 19/5]



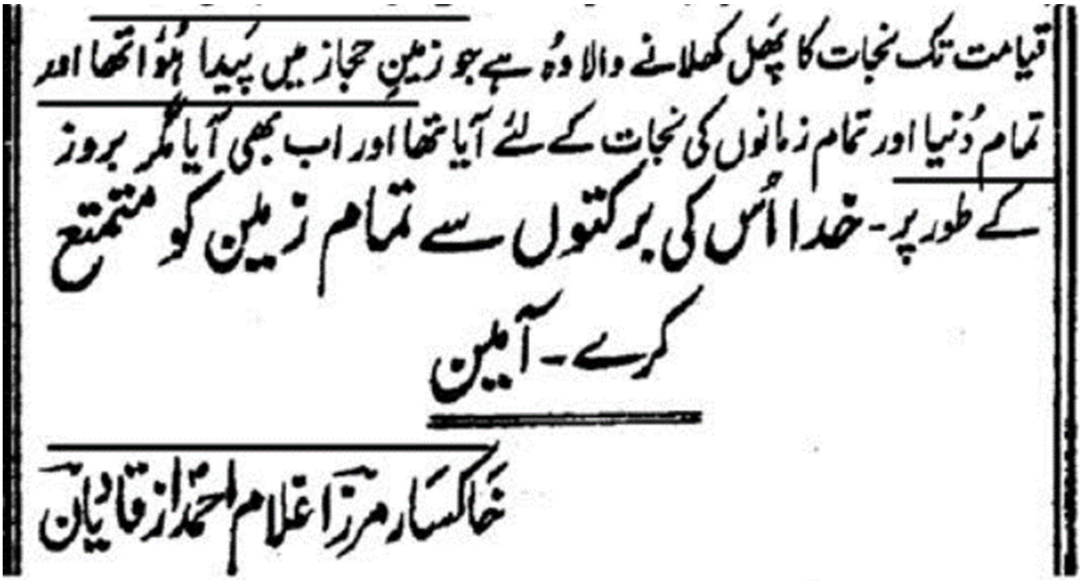
کے وقت طاعون پڑیگی۔ بلکہ حضرت مسیح علیہ السلام نے بھی انجیل میں یہ خبر دی ہے اور ممکن نہیں کہ
نبیوں کی پیشگوئیاں ٹل جائیں۔ اور نیز یہ بھی یاد رہے کہ ہمیں اس الٰہی وعدہ کے مقابل اِس لئے

Dāfiý al-Waswās, page 3; [*Rūĥānī Khazā’in* 18/219-220]



آ گئے ہیں کہ ثابت ہو کہ سچا منجی کون ہے۔ ہم مسیح ابن مریم کو بیشک ایک راستباز
آدمی جانتے ہیں کہ اپنے زمانہ کے اکثر✣ لوگوں سے البتہ اچھا تھا۔ واللہ اعلم۔ مگر وہ
حقیقی منجی نہیں تھا۔ یہ اُس پر تہمت ہے کہ وہ حقیقی منجی تھا۔ حقیقی منجی ہمیشہ اور

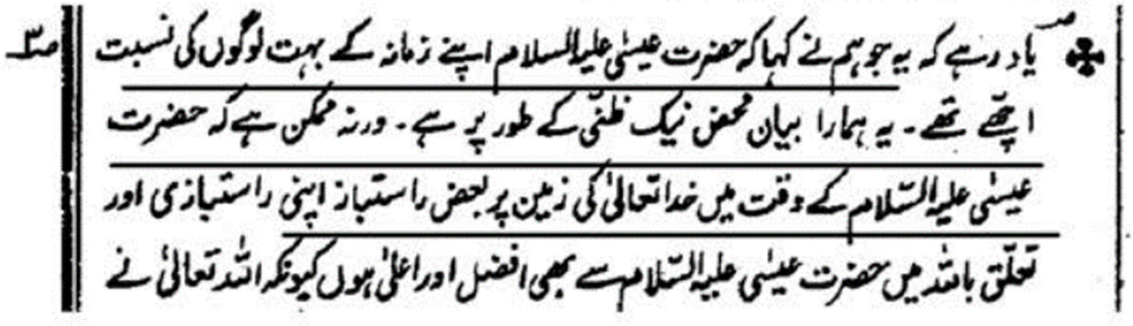
Zamīmah Anjām e Aātham, page 27; [*Rūĥānī Khazā’in* /]



قیامت تک نجات کا پھل کھلانے والا وہ ہے جو زمینِ حجاز میں پیدا ہُوا تھا اور
تمام دُنیا اور تمام زمانوں کی نجات کے لئے آیا تھا اور اب بھی آیا مگر بروز
کے طور پر۔ خدا اُس کی برکتوں سے تمام زمین کو متمتع
کرے۔ آمین

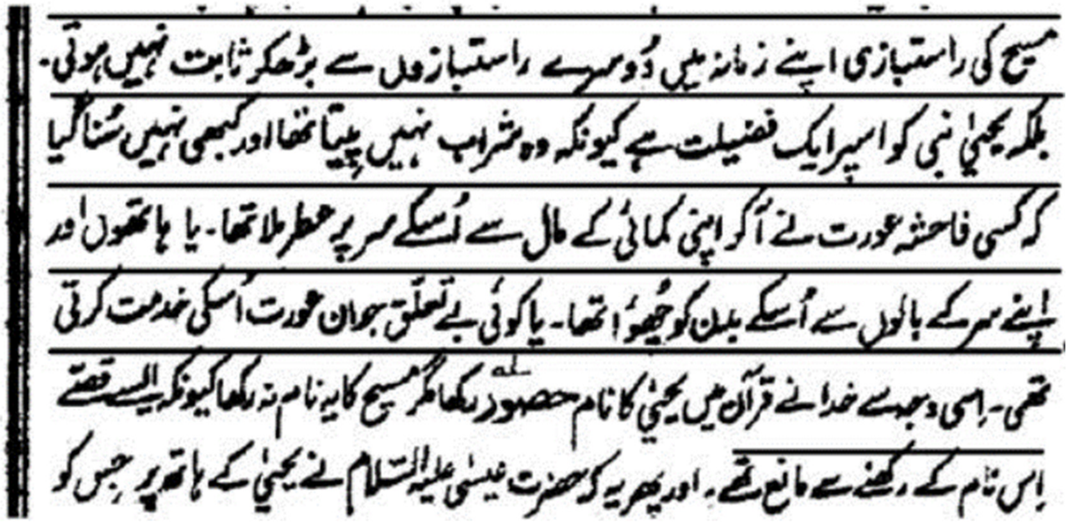
خاکسار مرزا غلام احمد از قادیان

Dāfiý al-Balā’a, title page. [*Rūĥānī Khazā’in* 18/219]

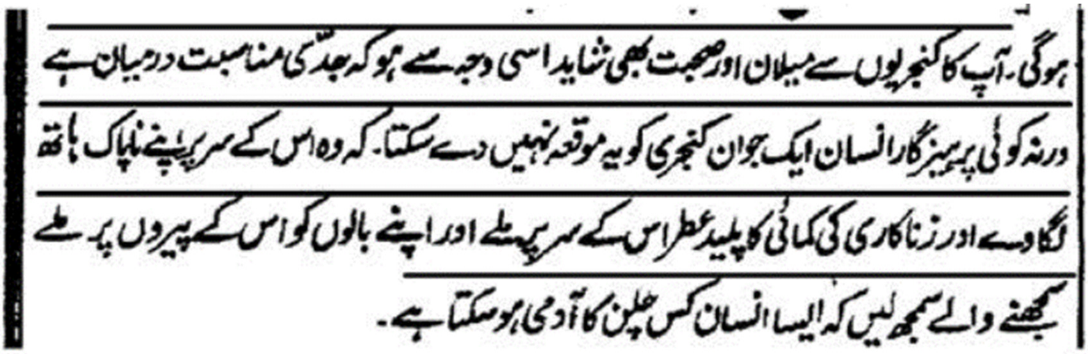


✣ یاد رہے کہ یہ جو ہم نے کہا کہ حضرت عیسیٰ علیہ السلام اپنے زمانہ کے بہت لوگوں کی نسبت ص۳
اچھے تھے۔ یہ ہمارا بیان محض نیک ظنی کے طور پر ہے۔ ورنہ ممکن ہے کہ حضرت
عیسیٰ علیہ السلام کے وقت میں خدا تعالیٰ کی زمین پر بعض راستباز اپنی راستبازی اور
تعلق باللہ میں حضرت عیسیٰ علیہ السلام سے بھی افضل اور اعلیٰ ہوں کیونکہ اللہ تعالیٰ نے

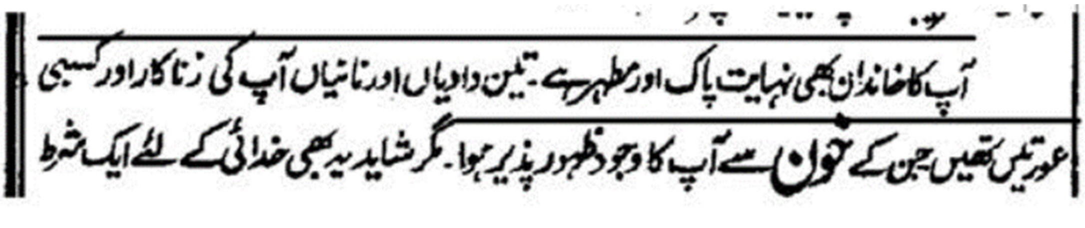
Dāfiý al-Balā'a, page 4; [*Rūĥānī Khazā'in* 18/220]


مسیح کی راستبازی اپنے زمانہ میں دوسرے راستبازوں سے بڑھکر ثابت نہیں ہوتی۔
بلکہ یحییٰ نبی کو اس پر ایک فضیلت ہے کیونکہ وہ شراب نہیں پیتا تھا اور کبھی نہیں سُنا گیا
کہ کسی فاحشہ عورت نے آکر اپنی کمائی کے مال سے اُسکے سر پر عطر ملا تھا۔ یا ہاتھوں اور
اپنے سر کے بالوں سے اُسکے بدن کو چھوا تھا۔ یا کوئی بے تعلق جوان عورت اُسکی خدمت کرتی
تھی۔ اِسی وجہ سے خدا نے قرآن میں یحییٰ کا نام حصور رکھا مگر مسیح کا یہ نام نہ رکھا کیونکہ ایسے قصے
اِس نام کے رکھنے سے مانع تھے۔ اور پھر یہ کہ حضرت عیسیٰ علیہ السلام نے یحییٰ کے ہاتھ پر جس کو

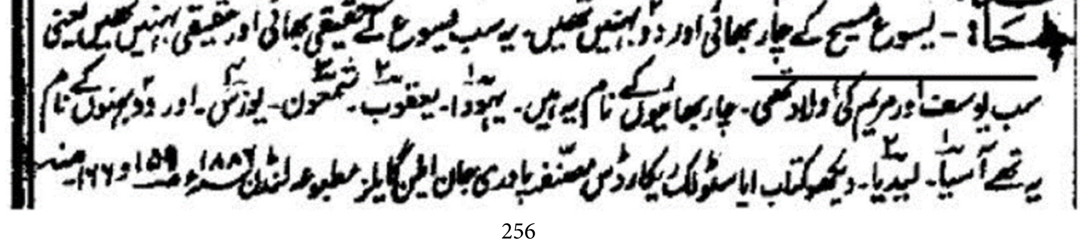
Anjām e Aātham, page 7; [*Rūĥānī Khazā'in* 11/291]


ہوگی۔ آپ کا کنجریوں سے میلان اور صحبت بھی شاید اسی وجہ سے ہو کہ جدّی مناسبت درمیان ہے
ورنہ کوئی پرہیزگار انسان ایک جوان کنجری کو یہ موقعہ نہیں دے سکتا۔ کہ وہ اس کے سر پر اپنے ناپاک ہاتھ
لگاوے اور زناکاری کی کمائی کا پلید عطر اس کے سر پر ملے اور اپنے بالوں کو اس کے پیروں پر ملے
سمجھنے والے سمجھ لیں کہ ایسا انسان کس چلن کا آدمی ہو سکتا ہے۔

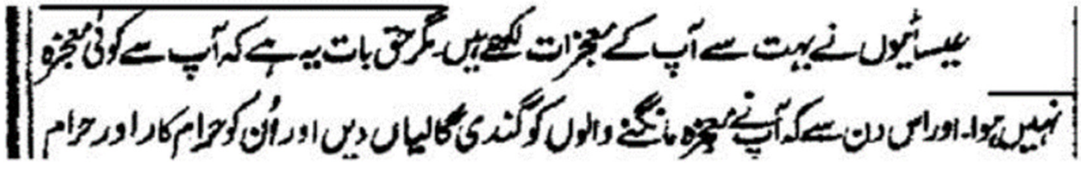
Anjām e Aātham, page 7 [*Rūĥānī Khazā'in* 11/291-292]


آپ کا خاندان بھی نہایت پاک اور مطہر ہے۔ تین دادیاں اور نانیاں آپ کی زناکار اور کسبی
عورتیں تھیں جن کے خون سے آپ کا وجود ظہور پذیر ہوا۔ مگر شاید یہ بھی خدائی کے لئے ایک شرط

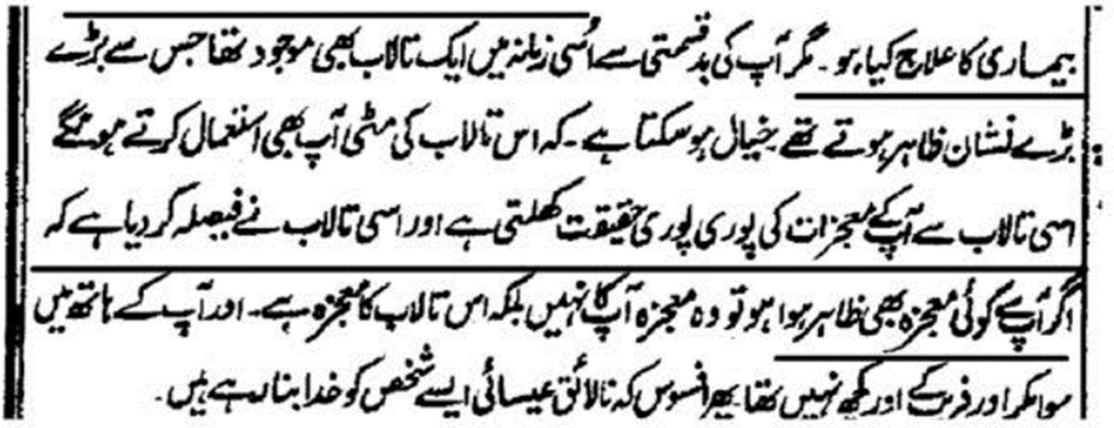
Kashtī e Nūĥ, page 16; [*Rūĥānī Khazā'in* 19/18]


حاشیہ: - یسوع مسیح کے چار بھائی اور دو بہنیں تھیں یہ سب یسوع کے حقیقی بھائی اور حقیقی بہنیں تھیں یعنی
سب یوسف اور مریم کی اولاد تھی۔ چار بھائیوں کے نام یہ ہیں۔ یہودا۔ یعقوب۔ شمعون۔ یوزس۔ اور دو بہنوں کے نام
یہ تھے آسیا۔ لیدیا۔ دیکھو کتاب اپاسٹولک ریکارڈس مصنفہ پادری جان ایلن گایلز مطبوعہ لنڈن سنہ ۱۸۸۶ء صفحہ ۱۵۹ و ۱۶۶۔

Anjām e Aātham, page 6 [*Rūĥānī Khazā'in* 11/290]

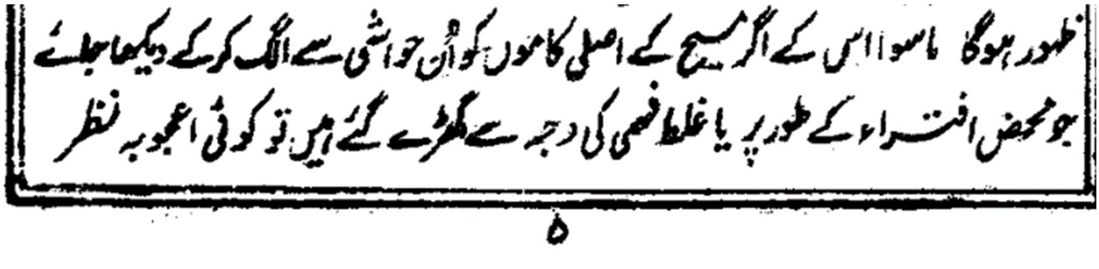


عیسائیوں نے بہت سے آپ کے معجزات لکھے ہیں۔ مگر حق بات یہ ہے کہ آپ سے کوئی معجزہ
نہیں ہوا۔ اور اس دن سے کہ آپ نے معجزہ مانگنے والوں کو گندی گالیاں دیں اور اُن کو حرام کار اور حرام



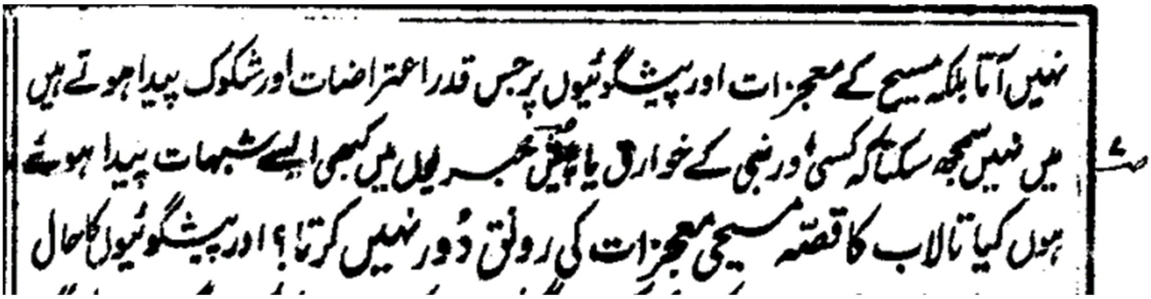
بیماری کا علاج کیا ہو۔ مگر آپ کی بد قسمتی سے اُسی زمانہ میں ایک تالاب بھی موجود تھا جس سے بڑے
بڑے نشان ظاہر ہوتے تھے خیال ہو سکتا ہے۔ کہ اس تالاب کی مٹی آپ بھی استعمال کرتے ہونگے
اسی تالاب سے آپ کے معجزات کی پوری پوری حقیقت کھلتی ہے اور اسی تالاب نے فیصلہ کر دیا ہے کہ
اگر آپ سے کوئی معجزہ بھی ظاہر ہوا ہو تو وہ معجزہ آپ کا نہیں بلکہ اس تالاب کا معجزہ ہے۔ اور آپ کے ہاتھ میں
سوا مکر اور فریب کے اور کچھ نہیں تھا۔ پھر افسوس کہ نالائق عیسائی ایسے شخص کو خدا بنا رہے ہیں۔

Izālat al-Awhām, page 4; [*Rūĥānī Khazā'in* 3/105-106]



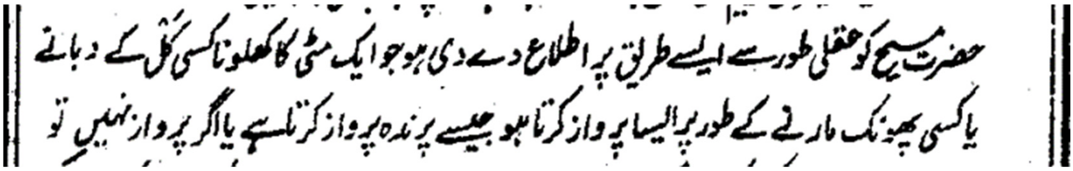
ظہور ہوگا ماسوا اس کے اگر مسیح کے اصلی کاموں کو اُن حواشی سے الگ کر کے دیکھا جائے
جو محض افتراء کے طور پر یا غلط فہمی کی وجہ سے گھڑے گئے ہیں تو کوئی اعجوبہ نظر

۵



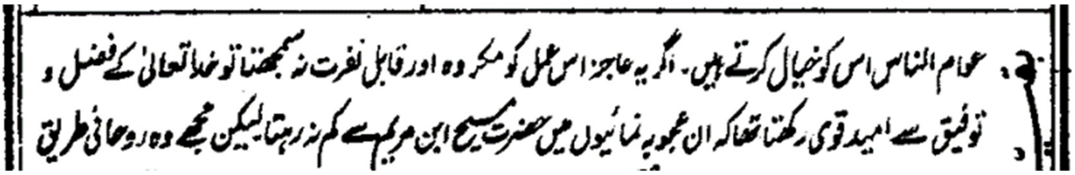
نہیں آتا بلکہ مسیح کے معجزات اور پیشگوئیوں پر جس قدر اعتراضات اور شکوک پیدا ہوتے ہیں
میں نہیں سمجھ سکتا کہ کسی اور نبی کے خوارق یا پیشگوئیوں میں کبھی ایسے شبہات پیدا ہوئے
ہوں کیا تالاب کا قصہ مسیحی معجزات کی رونق دُور نہیں کرتا؟ اور پیشگوئیوں کا حال

Izālat al-Awhām, page 303; [*Rūĥānī Khazā'in* 3/254]



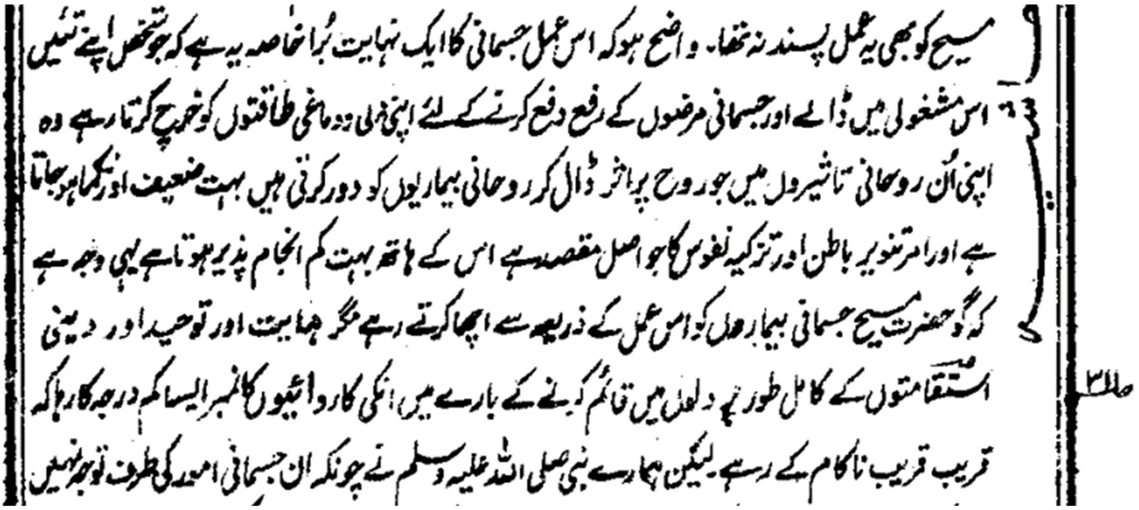
حضرت مسیح کو عقلی طور سے ایسے طریق پر اطلاع دے دی ہو جو ایک مٹی کا کھلونا کسی کَل کے دبانے
یا کسی پھونک مارنے کے طور پر ایسا پرواز کرتا ہو جیسے پرندہ پرواز کرتا ہے یا اگر پرواز نہیں تو

Izālat al-Awhām, page 310; [*Rūĥānī Khazā'in* 3/258]



عوام الناس اس کو خیال کرتے ہیں۔ اگر یہ عاجز اس عمل کو مکروہ اور قابل نفرت نہ سمجھتا تو خدا تعالیٰ کے فضل و
توفیق سے امید قوی رکھتا تھا کہ ان عجوبہ نمائیوں میں حضرت مسیح ابن مریم سے کم نہ رہتا لیکن مجھے وہ روحانی طریق

Izālat al-Awhām, page 310-311; [*Rūĥānī Khazā'in* 3/258]



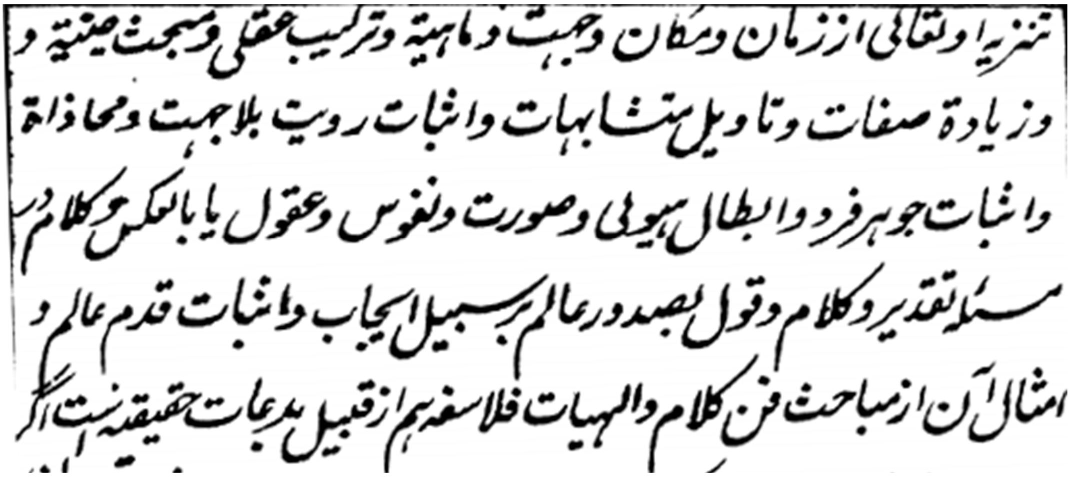
مسیح کو بھی یہ عمل پسند نہ تھا۔ واضح ہو کہ اس عمل جسمانی کا ایک نہایت بُرا خاصہ یہ ہے کہ جو شخص اپنے تئیں
اس مشغولی میں ڈالے اور جسمانی مرضوں کے رفع دفع کرنے کے لئے اپنی دلی و دماغی طاقتوں کو خرچ کرتا رہے وہ
اپنی اُن روحانی تاثیروں میں جو روح پر اثر ڈال کر روحانی بیماریوں کو دور کرتی ہیں بہت ضعیف اور نکما ہو جاتا
ہے اور امر تنویر باطن اور تزکیہ نفوس کا جو اصل مقصد ہے اس کے ہاتھ بہت کم انجام پذیر ہوتا ہے یہی وجہ ہے
کہ گو حضرت مسیح جسمانی بیماروں کو اس عمل کے ذریعہ سے اچھا کرتے رہے مگر ہدایت اور توحید اور دینی
استقامتوں کے کامل طور پر دلوں میں قائم کرنے کے بارے میں انکی کارروائیوں کا نمبر ایسا کم درجہ کا رہا کہ ۳۱۱
قریب قریب ناکام کے رہے۔ لیکن ہمارے نبی صلی اللہ علیہ وسلم نے چونکہ ان جسمانی امور کی طرف توجہ نہیں

* * *

EXHIBITS FROM DEOBANDĪ WORKS

Iyđāĥ al-Ĥaqq

Written by Ismāýīl Dihlawī, p24, published by *Afđal al-Maţābiý* Press in the 1800s along with *Yak Rozi* on its margins.



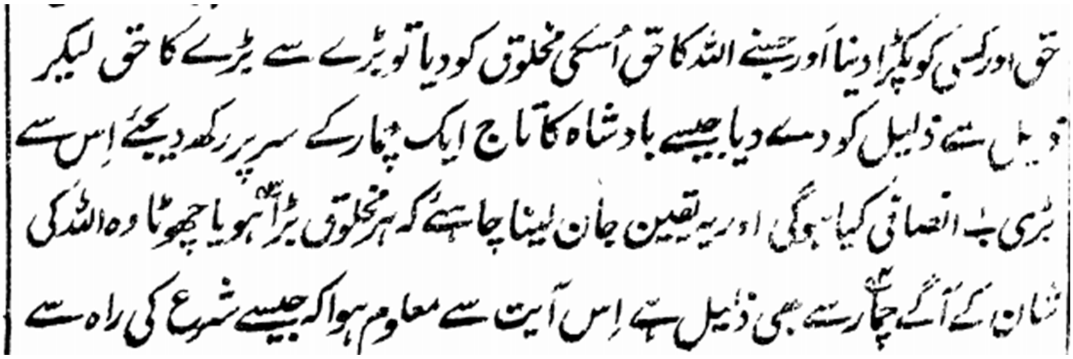
تنزیہ او تعالی از زمان و مکان و جہت و ماہیة و ترکیب عقلی و مبحث عینیة و
زیادة صفات و تاویل متشابہات و اثبات رویت بلا جہت و محاذاة
و اثبات جوہر فرد و ابطال ہیولی و صورت و نفوس و عقول یا بالعکس و کلام در
مسئلہ تقدیر و کلام و قول بصدور عالم بر سبیل ایجاب و اثبات قدم عالم و
امثال آن از مباحث فن کلام و الہیات فلاسفہ ہم از قبیل بدعات حقیقیہ است اگر

> The transcendence of [Allāh] the Exalted from time, place, direction, modality, rational composition; the discussion of Attributes being the same [as Essence] or additional; or to prove that Allāh táālā can be seen without direction or boundaries; or the existence of individual-indivisible particle [*jawhar al-fard*] or the non-existence of prime-matter or hyle [*hayūlā*] and forms and nature and thought or vice-versa; or debate about destiny; or discuss that it was necessary for the world to exist, or prove that the universe exists from eternity or such things from discussions of rational theology [*kalām*] or philosophical theology are all inherently heretical beliefs. If anybody professes the aforementioned beliefs and considers them as part of religious beliefs

Taqwiyatu'l Īymān

Written by Ismāýīl Dihlawī. These exhibits are from the book printed in 1893 CE by Iftikhār Publishers, Delhi.

Taqwiyatu'l Īymān, Page 14:

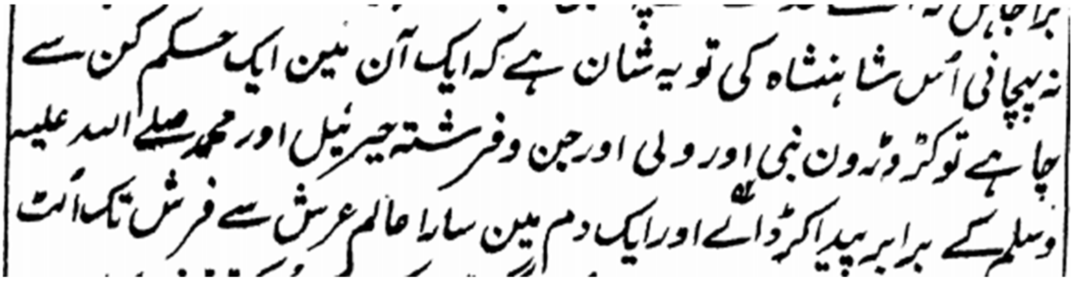


حق اور کسی کو پکڑا دینا اور جسنے اللہ کا حق اسکی مخلوق کو دیا تو بڑے سے بڑے کا حق لیکر
ذلیل سے ذلیل کو دے دیا جیسے بادشاہ کا تاج ایک چمار کے سر پر رکھ دیجئے اس سے
بڑی بے انصافی کیا ہوگی اور یہ یقین جان لینا چاہیے کہ ہر مخلوق بڑا ہو یا چھوٹا وہ اللہ کی
شان کے آگے چمار سے بھی ذلیل ہے اس آیت سے معلوم ہوا کہ جیسے شرع کی راہ سے

> … and whoever assigned the Right of Allāh to his creation – has assigned the right of the Greatest to the lowliest. As if you would place the crown of the king on the cobbler's head – what else can be more unjust than this? And it should be known with certainty, that everyone in the creation – **whether great or small; all of them are more contemptible [*dhalīl*] than a menial cobbler in the Presence of Allāh**.

∼

Shown below is the most incendiary passage from the book, which led to refutations by Sunni úlamā and the Mútazilī doctrine of "Allāh táālā has power to lie.." or *imkān al-kadhib* was revived only to justify Ismāýīl's raving, which the Deobandī sect continues to fight for and defend to this day. On page 31 of *Taqwiyatu'l Īymān*:

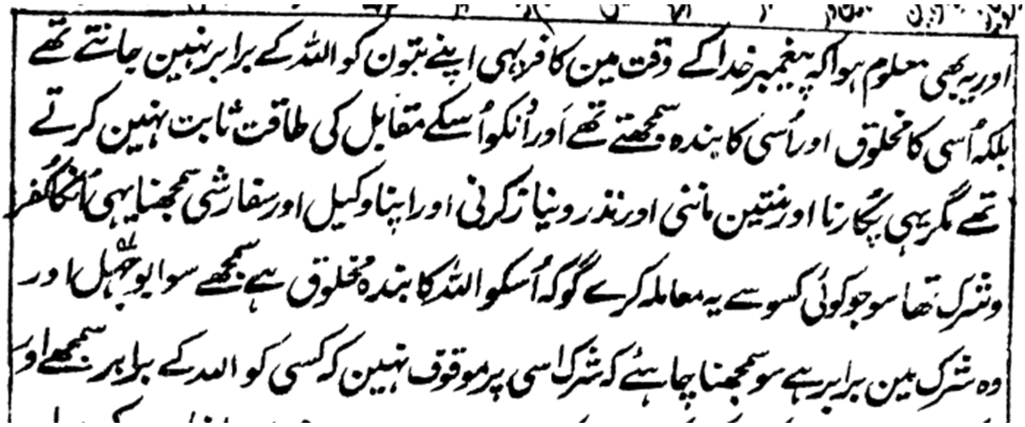


نہ پہچانی اس شاہنشاہ کی تو یہ شان ہے کہ ایک آن مین ایک حکم کن سے
چاہے تو کروڑوں نبی اور ولی اور جن و فرشتہ جبرئیل اور محمد صلی اللہ علیہ
وسلم کے برابر پیدا کر ڈالے اور ایک دم مین سارا عالم عرش سے فرش تک الٹ

> The greatness of the King of kings [*shahenshāh*] is such that in one instant and by one command ‘Be,’ if He so wishes, He can create billions of prophets and saints and jinns and angels equal to Jibrīl and Muĥammad ﷺ.

* * *

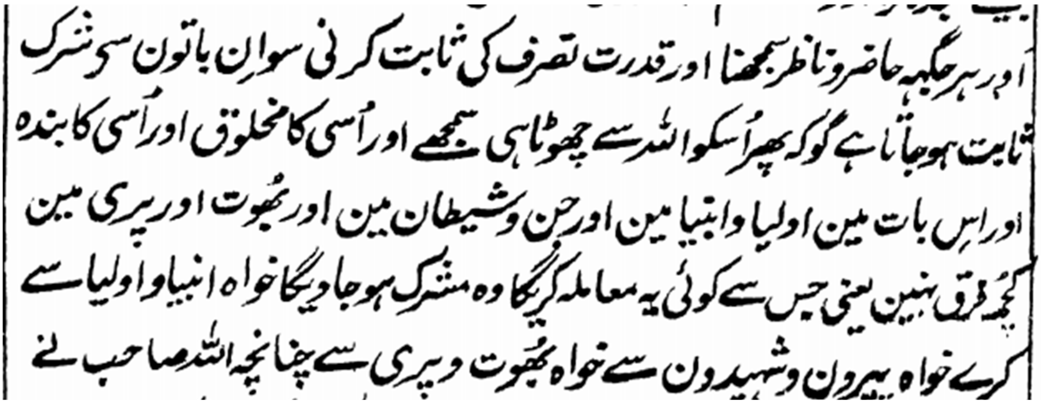
He equates intercession of Prophets to idolatry committed by Abū Jahl; on page 8:



اور یہ بھی معلوم ہوا کہ پیغمبر خدا کے وقت مین کافر بھی اپنے بتون کو اللہ کے برابر نہین جانتے تھے
بلکہ اُسی کا مخلوق اور اُسی کا بندہ سمجھتے تھے اور اُنکو اُسکے مقابل کی طاقت ثابت نہین کرتے
تھے مگر یہی پکارنا اور منتین ماننی اور نذر و نیاز کرنی اور اپنا وکیل اور سفارشی سمجھنا یہی اُنکا کفر
و شرک تھا سو جو کوئی کسو سے یہ معاملہ کرے گو کہ اُسکو اللہ کا بندہ مخلوق ہی سمجھے سو ابوجہل اور
وہ شرک مین برابر ہے سو سمجھنا چاہیئے کہ شرک اسی پر موقوف نہین کہ کسی کو اللہ کے برابر سمجھے اور

> Even disbelievers [*kāfirs*] in the time of the Messenger of Allāh did not believe that their idols were equal to Allāh; they too believed that [idols were] creation and slaves; nor did they profess that [such idols] had power against Allāh. Rather, they would call upon them and make vows and were beholden to them, they would deem [such idols] as their advocates and intercessors – this was their disbelief and polytheism. **Thus, if anyone does a similar thing, even if they believe that they [i.e., intercessors] are the slaves and creation of Allāh – even then, he and Abū Jahl are equal in polytheism [or idolatry].**

On the same page:

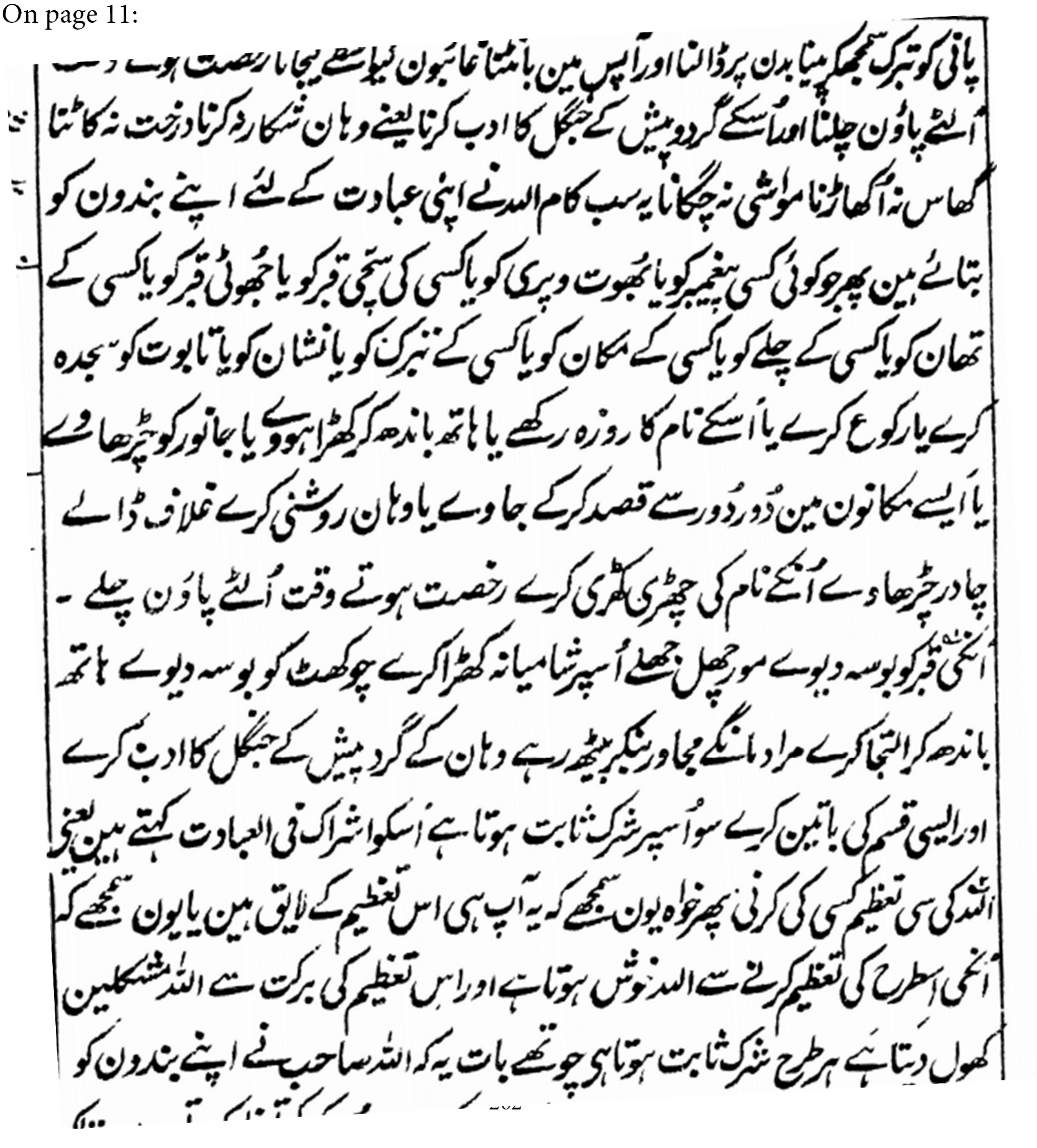


اور ہر جگہہ حاضر و ناظر سمجھنا اور قدرت تصرف کی ثابت کرنی سو ان باتون سی شرک
ثابت ہو جاتا ہے گو کہ پھر اُسکو اللہ سے چھوٹا ہی سمجھے اور اُسی کا مخلوق اور اُسی کا بندہ
اور اس بات مین اولیا و انبیا مین اور جن و شیطان مین اور بھوت اور پری مین
کچھ فرق نہین یعنی جس سے کوئی یہ معاملہ کریگا وہ مشرک ہو جاویگا خواہ انبیا و اولیا سے
کرے خواہ پیرون و شہیدون سے خواہ بھوت و پری سے چنانچہ اللہ صاحب نے

..to believe that [such an intercessor] can be ‘present and watching’ [*ĥāđir-nāżir*] and prove that he has the power to dispense in affairs [*ţaşarruf*]; these things are **proof of polytheism**. Further, even if he believes that such a person [intercessor] is lesser than Allāh and His creation and His slave; in this issue there is no difference among saints and prophets, or jinn and Devils, or ghosts and fairies. That is, whoever treats any of them in such a manner, **becomes a polytheist** – whether he does it with prophets, saints, shaykhs, martyrs or ghosts and fairies.

~

On page 11:



پانی کو تبرک سمجھکر پینا بدن پر ڈالنا اور آپس مین بانٹنا غائبون کیواسطے لیجانا رخصت ہوتے
اُلٹے پاؤن چلنا اور اُسکے گرد وپیش کے جنگل کا ادب کرنا یعنے وہان شکار نہ کرنا درخت نہ کاٹنا
گھاس نہ اکھاڑنا مواشی نہ چگانا یہ سب کام اللہ نے اپنی عبادت کے لئے اپنے بندون کو
بتائے ہین پھر جو کوئی کسی پیغمبر کو یا بھوت و پری کو یا کسی کی سچی قبر کو یا جھوٹی قبر کو یا کسی کے
تھان کو یا کسی کے چلے کو یا کسی کے مکان کو یا کسی کے تبرک کو یا نشان کو یا تابوت کو سجدہ
کرے یا رکوع کرے یا اُسکے نام کا روزہ رکھے یا ہاتھ باندھ کر کھڑا ہووے یا جانور کو چڑھاوے
یا ایسے مکانون مین دُور دُور سے قصد کرکے جاوے یا وہان روشنی کرے غلاف ڈالے
چادر چڑھاوے اُنکے نام کی چھڑی کھڑی کرے رخصت ہوتے وقت اُلٹے پاؤن چلے۔
اُنکی قبر کو بوسہ دیوے مورچھل جھلے اُسپر شامیانہ کھڑا کرے چوکھٹ کو بوسہ دیوے ہاتھ
باندھ کر التجا کرے مراد مانگے مجاور بنکر بیٹھ رہے وہان کے گرد وپیش کے جنگل کا ادب کرے
اور ایسی قسم کی باتین کرے سو اُسپر شرک ثابت ہوتا ہے اُسکو اشراک فی العبادت کہتے ہین یعنے
اللہ کی سی تعظیم کسی کی کرنی پھر خواہ یون سمجھے کہ یہ آپ ہی اس تعظیم کے لایق ہین یا یون سمجھے کہ
اُنکی اسطرح کی تعظیم کرنے سے اللہ خوش ہوتا ہے اور اس تعظیم کی برکت سے اللہ مشکلین
کھول دیتا ہے ہر طرح شرک ثابت ہوتا ہی چوتھے بات یہ کہ اللہ صاحب نے اپنے بندون کو

..to respect the woods around the city – that is to abstain from hunting in woods or cutting its trees or pull out the grass or graze the cattle – all these things are ordained by Allāh for His own worship.

…

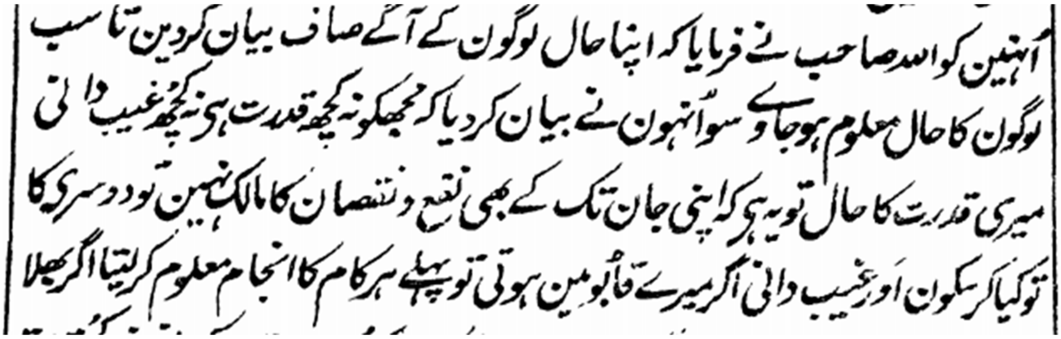
…

then to go to such places from far away with the intention to visit them; or to illuminate such places or adorn or drape them or erect a pole in their name, or walk backwards from such a place; to kiss their grave or fan with peacock feathers or affix a canopy over it or kiss the threshold or stand there with hands folded or entreat them for favour or take residence in the vicinity [*mujāwar*] or respect the forest surrounding the places [of any prophet or ghost or fairy] or does similar things, then such person **has committed polytheism and it is known as polytheism in worship [*ishrāk fi'l íbādat*]**

The first paragraph is not only a blatant rejection of the Şaĥīĥ ĥadīth, but an accusation that it is shirk! Ismāýīl says that considering any other city as "ĥaram" or a sanctuary where hunting is forbidden is idolatry, whereas RasūlAllāh ﷺ made Madīnah a sanctuary as mentioned in *Bukhārī* §2129 and *Muslim* §1360; also see ***Endnote 13***. This claim of Ismāýīl implies that the şaĥīĥ ĥadīth teaches us idolatry! We seek Allāh's refuge.

~

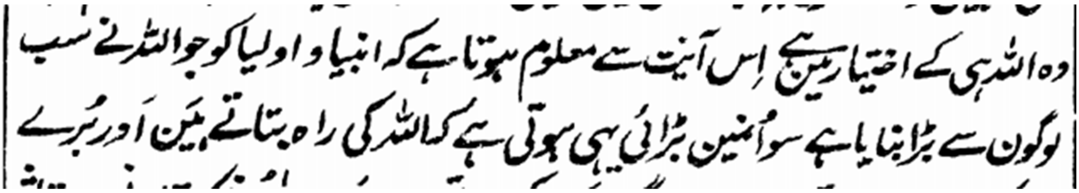
On page 24:



اُنہین کو اللہ صاحب نے فرمایا کہ اپنا حال لوگون کے آگے صاف بیان کردین تا سب
لوگون کا حال معلوم ہوجاوے سو اُنہون نے بیان کردیا کہ مجھکو نہ کچھ قدرت ہی نہ کچھ غیب دانی
میری قدرت کا حال تو یہ ہی کہ اپنی جان تک کے بھی نفع و نقصان کا مالک نہین تو دوسری کا
تو کیا کر سکون اور غیب دانی اگر میرے قابو مین ہوتی تو پہلے ہر کام کا انجام معلوم کرلیتا اگر بھلا

Allāh şāĥib ordered him to describe his state in front of all people clearly so that the state of everyone else is known; so, he said: "I have no power, nor any knowledge of unseen. The state of my power is such that I do not have any power to benefit or harm my own self, then how can I do anything for anybody else?"

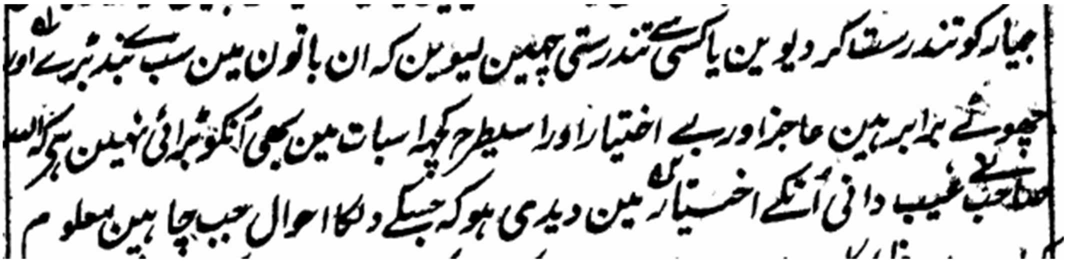
On the same page 24:



وہ اللہ ہی کے اختیار مین ہے اِس آیت سے معلوم ہوتا ہے کہ انبیا و اولیا کو جو اللہ نے سب
لوگون سے بڑا بنایا ہے سو اُنمین بڑائی یہی ہوتی ہے کہ اللہ کی راہ بتاتے ہین اور بُرے

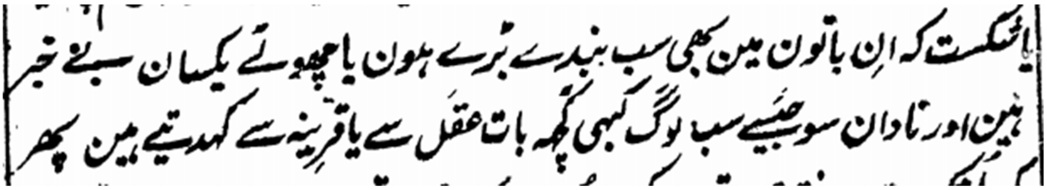
> …it can be understood from this verse, that prophets and saints whom Allāh táālā has made high [*badaa*] – the **only superiority** they have is that they guide towards the way of Allāh and prevent from bad ways

The above argument continues to the next page, where he reduces the rank of everyone – irrespective of how great or small – to the rank of a menial cobbler. It should be known that in the Urdu language and in the Indian context, a cobbler was a term to denote a despicable wretch, a base person and the lowest in the society. On page 25:



بیمار کو تندرست کر دیوین یا کسی سے تندرستی چھین لیوین کہ ان باتون مین سب بندے بڑے اور
چھوٹے برابر ہین عاجز اور بے اختیار اور اسیطرح کچھ اِس بات مین بھی انکو بڑائی نہین ہے کہ اللہ
صاحب نے غیب دانی انکے اختیار مین دیدی ہو کہ جسکے دل کا احوال جب چاہین معلوم

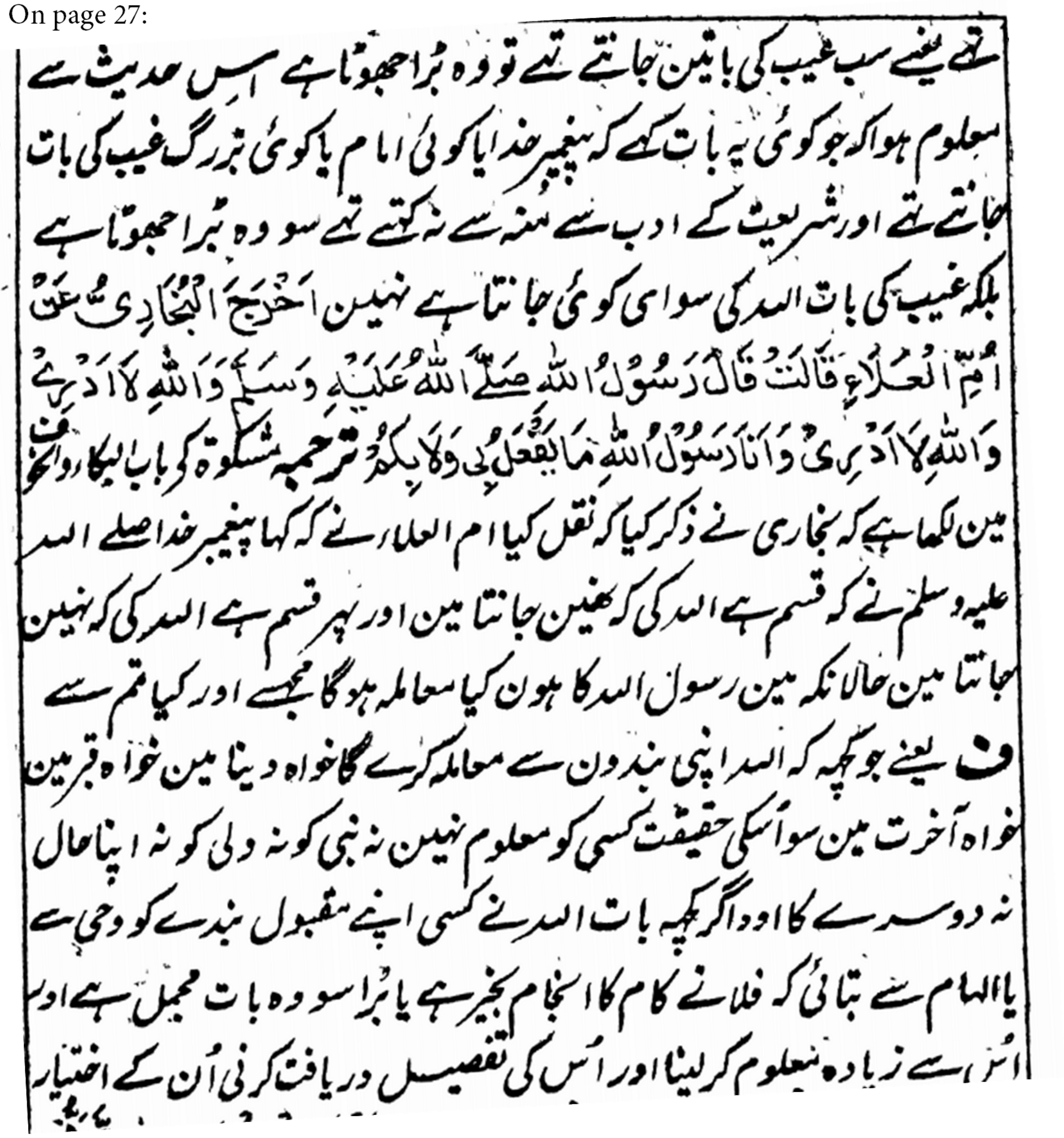
> …In these things, great and small are all equal, helpless and powerless, and in this manner, they have no greatness either that Allāh şāĥib has given them the choice to learn about the unseen – so that they can learn about their condition whenever they want…



یا حکمت کہ اِن باتون مین بھی سب بندے بڑے ہون یا چھوٹے یکسان سب بے خبر
ہین اور نادان سو جیسے سب لوگ کبھی کچھ بات عقل سے یا قرینہ سے کہدیتے ہین پھر

> …In these things as well, all slaves, great or small are all equal, **helpless and clueless and ignorant**.

On page 27:



تھے یعنے سب غیب کی باتین جانتے تھے تو وہ بڑا جھوٹا ہے اِس حدیث سے
معلوم ہوا کہ جو کوئی یہ بات کہے کہ پیغمبر خدا یا کوئی امام یا کوئی بزرگ غیب کی بات
جانتے تھے اور شریعت کے ادب سے منہ سے نہ کہتے تھے سو وہ بڑا جھوٹا ہے
بلکہ غیب کی بات اللہ کی سوای کوئی جانتا ہے نہین اَخْرَجَ الْبُخَارِیُّ عَنْ
اُمِّ الْعَلَاءِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاللّٰهِ لَا اَدْرِیْ
وَاللّٰهِ لَا اَدْرِیْ وَاَنَا رَسُوْلُ اللّٰهِ مَا یُفْعَلُ بِیْ وَلَا بِکُمْ ترجمہ مشکوۃ کی باب البکاء والخوف
مین لکھا ہے کہ بخاری نے ذکر کیا کہ نقل کیا ام العلاء نے کہ کہا پیغمبر خدا صلے اللہ
علیہ وسلم نے کہ قسم ہے اللہ کی کہ نہین جانتا مین اور پھر قسم ہے اللہ کی کہ نہین
جانتا مین حالانکہ مین رسول اللہ کا ہون کیا معاملہ ہوگا مجھسے اور کیا تم سے
ف یعنے جو کچھ کہ اللہ اپنی بندون سے معاملہ کرے گا خواہ دنیا مین خواہ قبر مین
خواہ آخرت مین سو اُسکی حقیقت کسی کو معلوم نہین نہ نبی کو نہ ولی کو نہ اپنا حال
نہ دوسرے کا اور اگر کچھ بات اللہ نے کسی اپنے مقبول بندے کو وحی سے
یا الہام سے بتائی کہ فلانے کام کا انجام بخیر ہے یا بُرا سو وہ بات مجمل ہے اور
اُس سے زیادہ معلوم کر لینا اور اُس کی تفصیل دریافت کرنی اُن کے اختیار

Whoever says that the Prophet of Allāh or any Imām or any Elder knew things from the unseen, but they would not utter it respecting the Sharīáh, such a person is a very big liar; rather, nobody knows about the unseen except Allāh. Bukhārī narrates from Umm Álā'a that she said: RasūlAllāh ﷺ said: "By Allāh, I do not know; By Allāh, I do not know and I am the Messenger of Allāh – what will be done to me, nor to you"

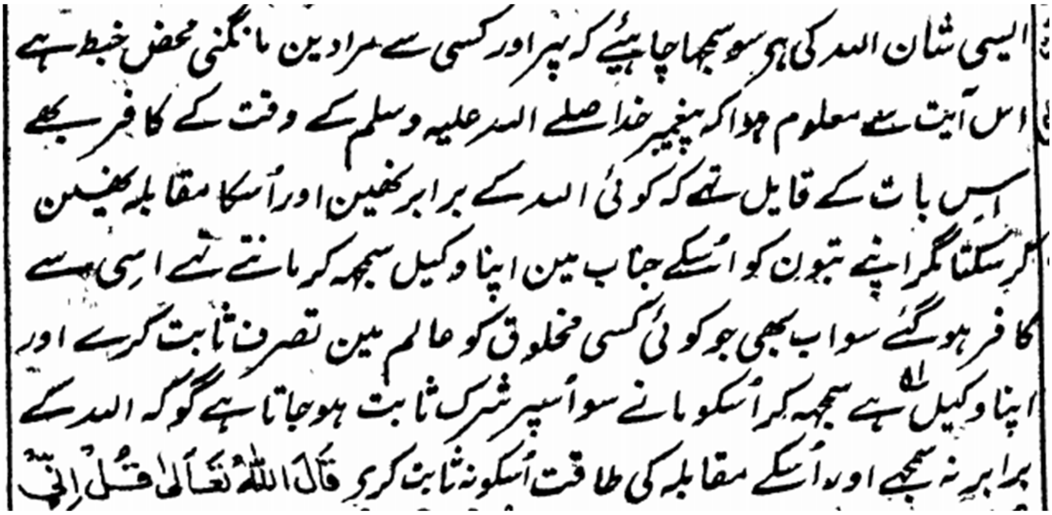
Translation: In Mishkāt, in the Chapter of Fear and Weeping, it is mentioned that Bukhārī mentions Umm Alā'a reporting that the Messenger of Allāh ﷺ said: I swear by Allāh that I do not know; again, I swear by Allāh that I do not know – even though I am the Messenger of Allāh: what will happen to me or to you.

Insight: That is whatever Allāh táālā will do to his slaves – whether in this world or in the grave or in the hereafter – thus, nobody knows its reality: no prophet, no saint; neither do they know their own state, nor that of others...

This is quoting the ĥadīth out of context; while the ĥadīth is şaĥīĥ, it was said at some other time and has a background. It does not mean that the Prophet ﷺ is unaware of his state in the Hereafter – especially when Allāh táālā has promised him the Praised Station and that 'every successive moment is better than the one that had passed'.

* * *

On page 28:



ایسی شان اللہ کی ہی سو سمجھا چاہیئے کہ پیر اور کسی سے مرادین مانگنی محض خبط ہے
اس آیت سے معلوم ہوا کہ پیغمبر خدا صلے اللہ علیہ وسلم کے وقت کے کافر بھی
اس بات کے قایل تھے کہ کوئی اللہ کے برابر نہین اور اسکا مقابلہ نہین
کر سکتا مگر اپنے بتون کو اسکے جناب مین اپنا وکیل سمجھ کر مانتے تھے اسی سے
کافر ہوگئے سو اب بھی جو کوئی کسی مخلوق کو عالم مین تصرف ثابت کرے اور
اپنا وکیل ہی سمجھ کر اسکو مانے سو اسپر شرک ثابت ہو جاتا ہے گو کہ اللہ کے
برابر نہ سمجھے اور اسکے مقابلہ کی طاقت اسکو نہ ثابت کرے قال اللہ تعالی قل انی

We learn from this verse that the disbelievers in the time of the Prophet ﷺ also held the opinion that there was no one equal to Allāh, nor could they oppose Him. However, they considered their idols as their intercessors – and that is why they became disbelievers [*kafirs*]. Thus, if anyone believes that anybody in the creation has the authority to dispense in affairs [*taşarruf*] and believes that such [entity] is his supporter [*wakīl*] and believes in it, then **he becomes a disbeliever**; thus, even now if anyone proves dispensing in affairs [*taşarruf*] for anyone in the creation and considers him a helper [*wakīl*] and believes in him – then **polytheism is proven for such a person**.

Going by Ismāýīl Dihlawī's ravings, the Qur'ān and ĥadīth teach polytheism! *Al-íyādhu billāh*. Because many verses in the Qur'ān and ĥadīth tell us that Angels are appointed to dispense in affairs! Ismāýīl says, it is shirk ***even*** if you believe that they are not equal to Allāh, and that He has granted them that power.

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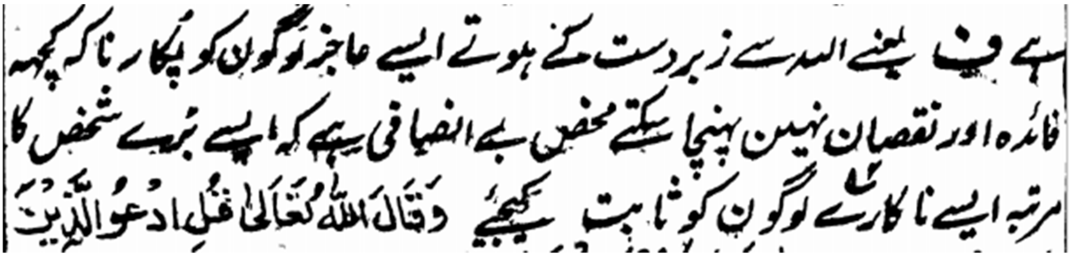
On Page 29:



ہے ف یعنے اللہ سے زبردست کے ہوتے ایسے عاجز لوگون کو پکارنا کہ کچھ
فائدہ اور نقصان نہین پہنچا سکتے محض بے انصافی ہے کہ ایسے بڑے شخص کا
مرتبہ ایسے ناکارے لوگون کو ثابت کیجیے وقال اللہ تعالیٰ قل ادعوا الذین

Faa [Insight:] That is, when such a Powerful [Being] like Allāh exists, calling upon weak people who can neither benefit nor harm is absolutely unjust because this establishes such a great rank of such a great person for a worthless people.

Ismāýīl Dihlawī, who is in the sight of Allāh worse than a menial cobbler, and whom Deobandis consider their guru and high-priest, calls prophets and saints as worthless folk.

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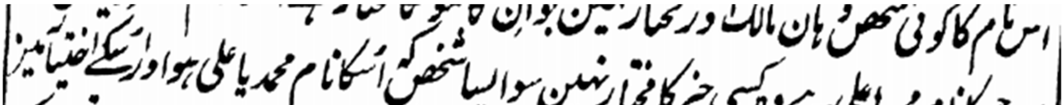
On page 42:

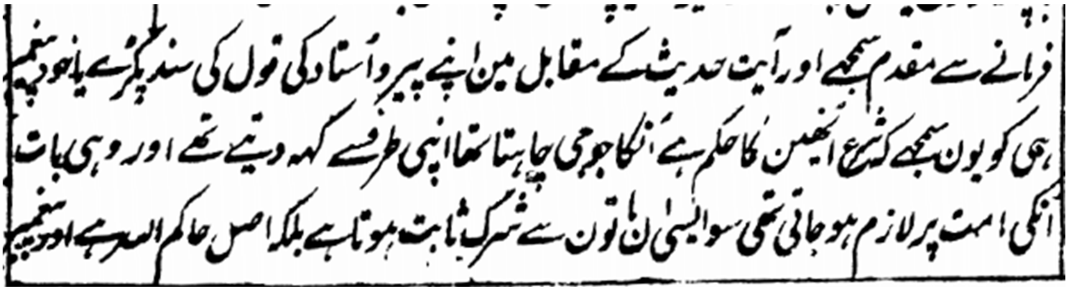


اس نام کا کوئی شخص وہان مالک و مختار نہین جو ان کا
اور جسکا نام محمد یا علی ہے وہ کسی چیز کا مختار نہین سو ایسا شخص کہ اسکا نام محمد یا علی ہو اور اسکے اختیار مین

He, whose name is Muĥammad or Álī, has no authority to do anything

~

On page 42 again:



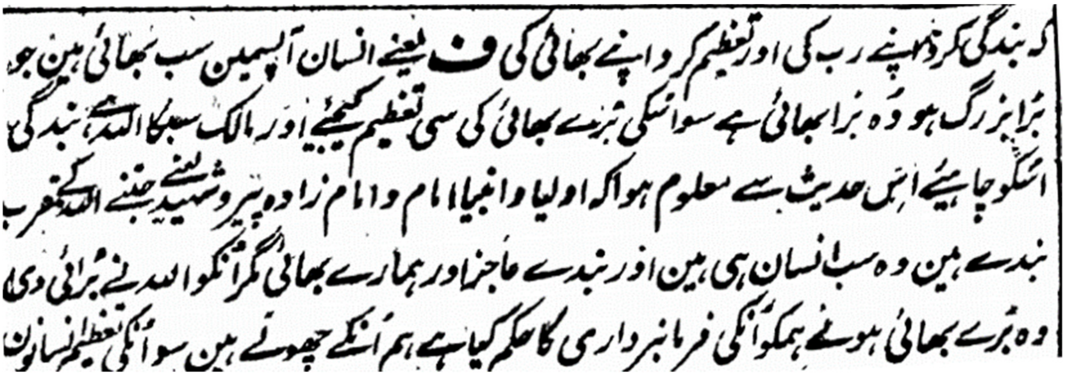
فرمانے سے مقدم سمجھے اور آیت حدیث کے مقابل میں اپنے پیر و اُستاد کی قول کی سند پکڑے یا خود پیغمبر
ہی کو یون سمجھے کہ شرع انہیں کا حکم ہے انکا جو جی چاہتا تھا اپنی طرف سے کہہ دیتے تھے اور وہی بات
انکی امت پر لازم ہو جاتی تھی سو ایسی ان باتوں سے شرک ثابت ہوتا ہے بلکہ اصل حاکم اللہ ہے اور پیغمبر

Or if one believes about the Prophet that *sharīáh* means his command – and that he would make lawful whatever he wished and it would become binding upon his followers. **All these things necessitate polytheism**; rather, the Sovereign is Allāh and the Prophet is only an informer.

The ignorance of Ismāýīl is once again evident in the above statement. Allāh táālā gave the Prophet ﷺ the authority to make lawful or forbid things as mentioned in the Qur'ān and şaĥīĥ hadith. The imbecile did not realise that his mad and unhinged takfirism would implicate the blessed Prophet ﷺ and accuse him of...[1175] *astaghfirullāh* – we seek Allāh's refuge from such a repugnant statement. See ***Endnote 13***. In Sūrah Aāl Ímrān 3:93, Allāh táālā says: "***Every food was lawful for the Children of Isrā'yīl, except that which Isrā'yīl [Yáqūb ﷵ] made unlawful for himself...***" It is said that Sayyidunā Yáqūb ﷵ had made camel meat forbidden for himself. Compare this with Ismāýīl's raving.

* * *

On page 60:



کہ بندگی کرو اپنے رب کی اور تعظیم کرو اپنے بھائی کی ف یعنے انسان آپسمین سب بھائی ہین جو
بڑا بزرگ ہو وہ بڑا بھائی ہے سو اسکی بڑے بھائی کی سی تعظیم کیجیے اور مالک سبکا اللہ ہے بندگی
اسکو چاہیے اس حدیث سے معلوم ہوا کہ اولیا و انبیا امام و امام زادہ پیر و شہید یعنے جتنے اللہ کے مقرب
بندے ہین وہ سب انسان ہی ہین اور بندے عاجز اور ہمارے بھائی مگر انکو اللہ نے بڑائی دی
وہ بڑے بھائی ہوئے ہمکو انکی فرمانبرداری کا حکم ہے ہم انکے چھوٹے ہین سو انکی تعظیم انسانون

[1175] One shudders to even complete such a statement. We ask Allāh to forgive us.

He translated a ĥadīth which ends thus (in his Urdu translation) and adds his comment:

> "…worship your Lord and respect your brother."
>
> **Insight**: That is all humans are brothers; those who are older, are our elder brothers – and one should respect them only as you would respect your elder brother. And everyone's Lord is Allāh, so worship Him. Thus we understand from this ĥadīth **that saints and Prophets, imāms and their children, shaykhs and martyrs – all the beloved slaves of Allāh – all are humans and weak slaves and our brothers;** except that Allāh has given them eminence, so they are our elder brothers, and He commanded us to obey them, so we are their younger brothers.

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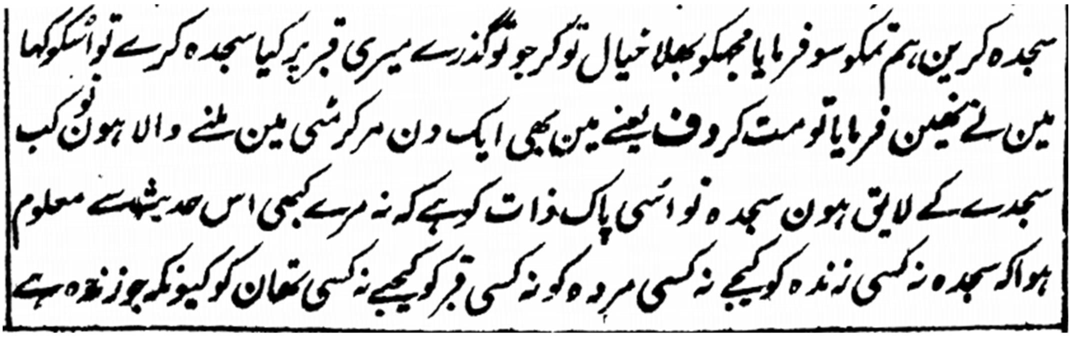
On page 60:



سجدہ کرین ہم تمکو سو فرمایا مجھکو بھلا خیال تو کر جو تو گذرے میری قبر پر کیا سجدہ کرے تو اُسکو کہا
مین نے نہین فرمایا تو مت کرو ف یعنے مین بھی ایک دن مرکر مٹی مین ملنے والا ہون تو کب
سجدے کے لایق ہون سجدہ تو اُسی پاک ذات کو ہے کہ نہ مرے کبھی اس حدیث سے معلوم
ہوا کہ سجدہ نہ کسی زندہ کو کیجے نہ کسی مردہ کو نہ کسی قبر کو کیجے نہ کسی تھان کو کیونکہ جو زندہ ہے

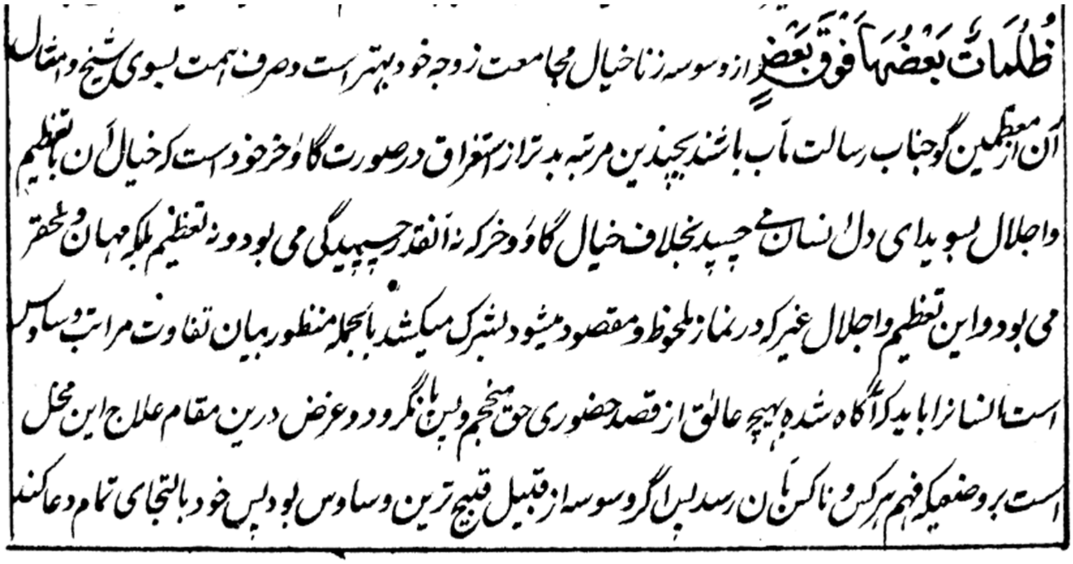
> …that we prostrate to you. So he said: "To me! Ponder, that if you were to pass by my grave would you prostrate to it?" I said "No." He said: "Then do not do it." **Insight: That is, when one day, I too shall die and become dust [i.e. decay], then how am I deserving of being prostrated to?** Prostration is due only to the Transcendent Being [i.e. Allāh] who does not die. We also learn from this ĥadīth that one should not prostrate to the living or the dead, nor towards any grave…

Look at the hypocrite's ugly words! On one hand he denies the authority of the Prophet himself in the Sharīáh – and on the other hand he himself crafts laws and rulings according to his devilish whims. Also see ***Endnote 28*** for a detailed explanation.

~

Ṣirāṭ e Mustaqīm

This exhibit is from the book printed by Zia Publishers, Meerut in 1285 AH. This book, originally in Persian, was written by Ismāýīl Dihlawī and claimed to be the utterings and teachings of his shaykh, Sayyid Aĥmad Baraylawī. Apologists for Ismāýīl claim that the following passage is not Ismāýīl's own but that of his shaykh; even though, Ismāýīl has himself claimed full responsibility for all the contents of the book:[1176]



ظلمات بعضها فوق بعض از وسوسه زنا خیال مجامعت زوجه خود بهتر است و صرف همت بسوی شیخ و امثال
آن از معظمین گو جناب رسالت مآب باشند بچندین مرتبه بدتر از استغراق در صورت گاو و خر خود است که خیال آن با تعظیم
و اجلال بسویدای دل انسان می‌چسپد بخلاف خیال گاو و خر که نه آنقدر چسپیدگی می بود و نه تعظیم بلکه مهان و محقر
می بود و این تعظیم و اجلال غیر که در نماز ملحوظ و مقصود میشود بشرک میکشد بالجمله منظور بیان تفاوت مراتب وساوس
است انسان را باید که آگاه شده بهیچ عائق از قصد حضوری حق منجم و پس پا نگردد و غرض درین مقام علاج این محل
است بر وضعیکه فهم هر کس و ناکس بآن رسد پس اگر وسوسه از قبیل قبیح ترین وساوس بود پس خود بالتجای تمام دعا کند

> It is better to think about sexual intercourse with one's own wife, than tempting thoughts of fornication, and to expend one's thoughts towards one's shaykh or similar revered individuals – even if it is the esteemed Messenger,[1177] is worse many times over than being engrossed in thinking about one's own cow or donkey…[1178]

* * *

[1176] *Ṣirāṭ e Mustaqīm*, p95.

[1177] The original does not have the ritual blessing upon the Prophet ﷺ; also *janāb risālat ma'āb* clearly refers to Allāh's Messenger ﷺ.

[1178] It should be noted that this is about thinking about a shaykh or the Prophet ﷺ *in prayer*. Even then, it remains a blasphemous passage because he could have simply said that it was not permissible or offensive without employing disgusting analogies. Apart from the fact that, walking away to serve the Messenger of Allāh does not break one's prayer, as mentioned in the ĥadīth earlier.

اقول۔ اگر قول به وقوعِ مثلِ مذکور تجویز کذبِ مسطور است معاذ الله و ذالک و اما قول بامکانِ مثلِ مذکور پس مستلزم امکانِ کذبِ مسطور نیست۔ علاوه بریں قول به امکانِ مثلِ مذکور بایں وجه هم مے تواند شد که اصلاً اختیارِ عدمِ وقوعِ او از پیش واقع شده و عدمِ اختیار بعدمِ وقوعِ مثلِ مذکور بل به عدمِ اختیار بقرآن مجید است از اصل ممکن نیست داخل تحتِ قدرتِ الٰهیه کما قال الله تعالیٰ عزوجل قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ، و نیز بعد اختیار ممکن است که ایشاں را فراموش گردانیده شود پس قول بامکان وجود مثل اصلاً منتج بتکذیب نص از نصوص نگردد و سلب قرآنِ مجید بعد انزال ممکن است داخلِ قدرتِ الٰهیه کما قال الله تعالیٰ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا۔

قوله۔ وهو محال لانه نقص والنقص علیه تعالیٰ محال۔

اقول اگر مراد از محال ممتنع لذاته است که تحت قدرت الٰهیه داخل نیست پس لا نسلم که کذبِ مذکور محال بمعنی مسطور باشد چه عقدِ قضیه غیر مطابقه للواقع و القائے آں بر ملائکه و انبیاء خارج از قدرتِ الٰهیه نیست والا لازم آید که قدرتِ انسانی ازید از قدرتِ ربانی باشد چه عقدِ قضیه غیر مطابقه للواقع و القائے آں بر مخاطبین در قدرت اکثر افرادِ انسانی ست۔ کذبِ مذکور لے منافی حکمتِ اوست پس ممتنع بالغیر ست۔ بلکه عدم کذب از کمالاتِ حضرتِ حق سبحانه مے شمارند و او را جل شانه بآں مدح مے سرایند بخلاف اخرس و جماد که ایشاں را کسے بعدمِ کذب مدح نمے کند۔ و نیز خطابست

The above exhibit is from *Yak Rozah/Yak Rozī* of Ismāýīl Dihlawī. I have another older edition, probably from the mid-1800s, printed on the margins of *Yīđāĥ al-Ĥaqq*, but this is preferred for readability [*Note: Only relevant portions are translated here*].

After giving information, it is possible that Allāh táālā can discard it. Therefore, the saying that 'Creation similar to him can exist' does not fundamentally belie any text, and the revocation of the Qur'ān [*salb e Qur'ān*] after revelation is also a possibility.

~

We do not accept that such a falsehood is impossible [*muĥāl*] for Allāh táālā. Because, to make any matter or information contrary to what has occurred, and to inform angels and prophets about it, is not removed from the Divine Power of Allāh táālā; otherwise, it would necessitate that the power of humans is more than the Power of the Almighty.

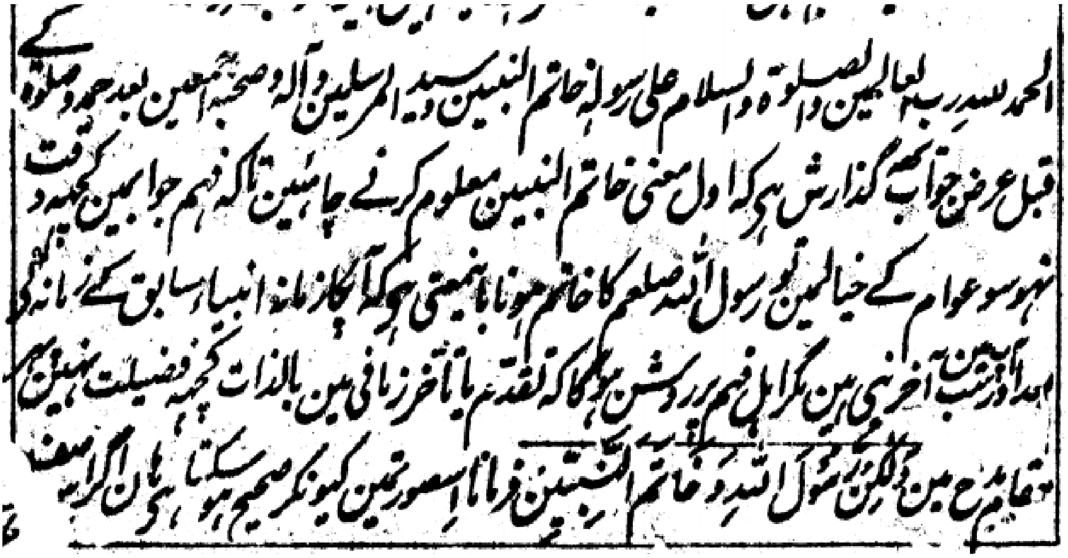
~

They enumerate the absence of falsehood [*ádam e kazib*] as an Attribute of Perfection [for Allāh taala] and such an absence of falsehood is considered as praise of Allāh táālā in comparison to the dumb folk or inanimate objects. The Attribute of Perfection is when a person has the power to utter falsehood but owing to reasons and wisdom, he abstains from uttering a false thing – such a person deserves praise. Compare this to a person whose tongue is useless [i.e., dumb] and who wishes to utter false speech, but he has no voice; or if someone holds his mouth shut [such that he cannot utter anything] – sensible people do not deem such a person as praiseworthy. Rather, the praiseworthy thing is to [voluntarily] avoid the flaw of falsehood and not taint oneself by uttering falsehood.

~

Tahdhīr al-Nās

These are three passages from the book,[1179] printed in the lifetime of the author in 1291 AH and is probably the original print edition. In his refutation, Alahazrat mentioned the offensive passages one after the other; Deobandis accuse Alahazrat of creating a novel meaning of kufr by stringing together three different sentences. The truth of the matter is that these sentences are kufr even when considered individually. How can Deobandis explain these statements if presented by a Qādiyānī as proof for Mirzā's claim of prophethood ?



الحمد لله رب العالمين والصلوة والسلام على رسوله خاتم النبيين سيد المرسلين وآله وصحبه اجمعين بعد حمد وصلوة کے
قبل عرض جواب یہ گذارش ہے کہ اول معنی خاتم النبیین معلوم کرنے چاہئیں تاکہ فہم جواب میں کچھ دقت
نہو سو عوام کے خیال میں تو رسول اللہ صلعم کا خاتم ہونا بایں معنی ہے کہ آپکا زمانہ انبیاء سابق کے زمانہ کے
بعد اور آپ سب میں آخر نبی ہیں مگر اہل فہم پر روشن ہوگا کہ تقدم یا تاخر زمانی میں بالذات کچھ فضیلت نہیں
پھر مقام مدح میں ولکن رسول اللہ وخاتم النبیین فرمانا اس صورت میں کیونکر صحیح ہو سکتا ہے ہاں اگر اس وصف

[**Page 2**]…firstly, one should learn about the meaning of [the phrase] *Seal of Prophets* so that it may not pose difficulty in comprehending the answer. Common folk [or laymen] think that RasūlAllāh ﷺ being 'Seal' means that the age [of his advent] comes later than that of all other prophets and he is chronologically the last prophet; but people of understanding are aware that there is no superiority in being prior or later chronologically; then, how can this be valid as praise in this context: "***Rather, he is the Messenger of Allāh and the Seal of Prophets***"?[1180]

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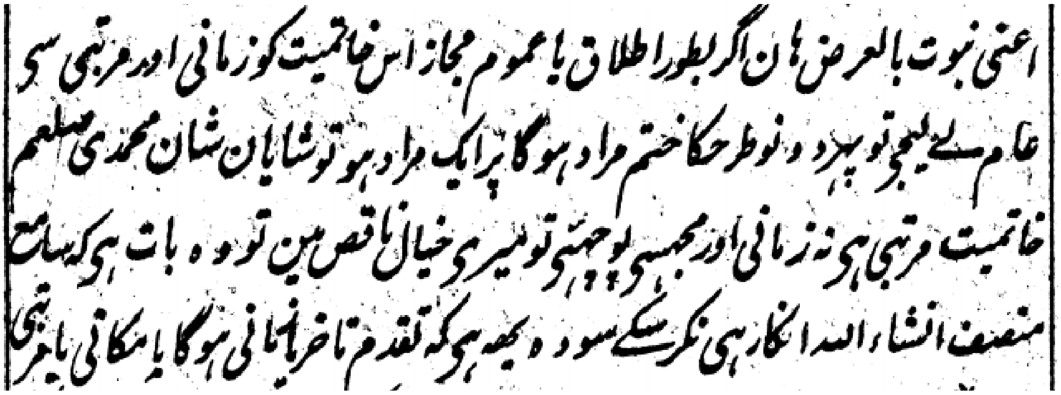
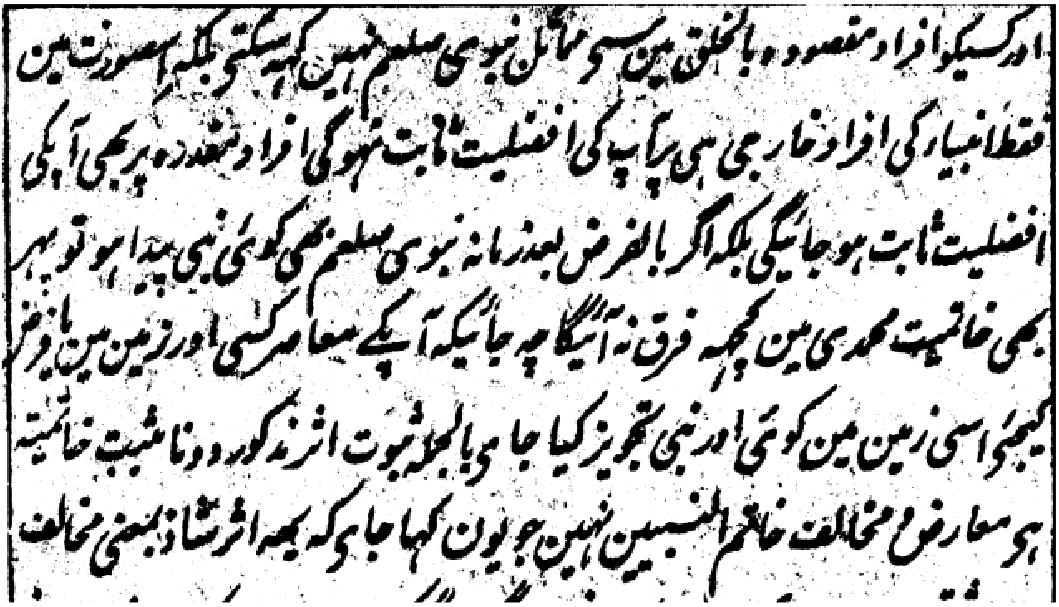
[1179] Pages 2, 9 and 33.

[1180] Sūrah Aĥzāb, 33:40.



یعنی نبوت بالعرض ہان اگر بطور اطلاق یا عموم مجاز اس خاتمیت کو زمانی اور مرتبی سے
عام لےلیجے تو پہر دونو طرحکا ختم مراد ہوگا پر ایک مراد ہو تو شایان شان محمدی صلعم
خاتمیت مرتبی ہی نہ زمانی اور مجہسی پوچہئی تو میری خیال ناقص مین تو وہ بات ہی کہ سامع
منصف انشاء اللہ انکار ہی نکر سکے سو وہ یہہ ہی کہ تقدم تاخر زمانی ہوگا یا مکانی یا مرتبی

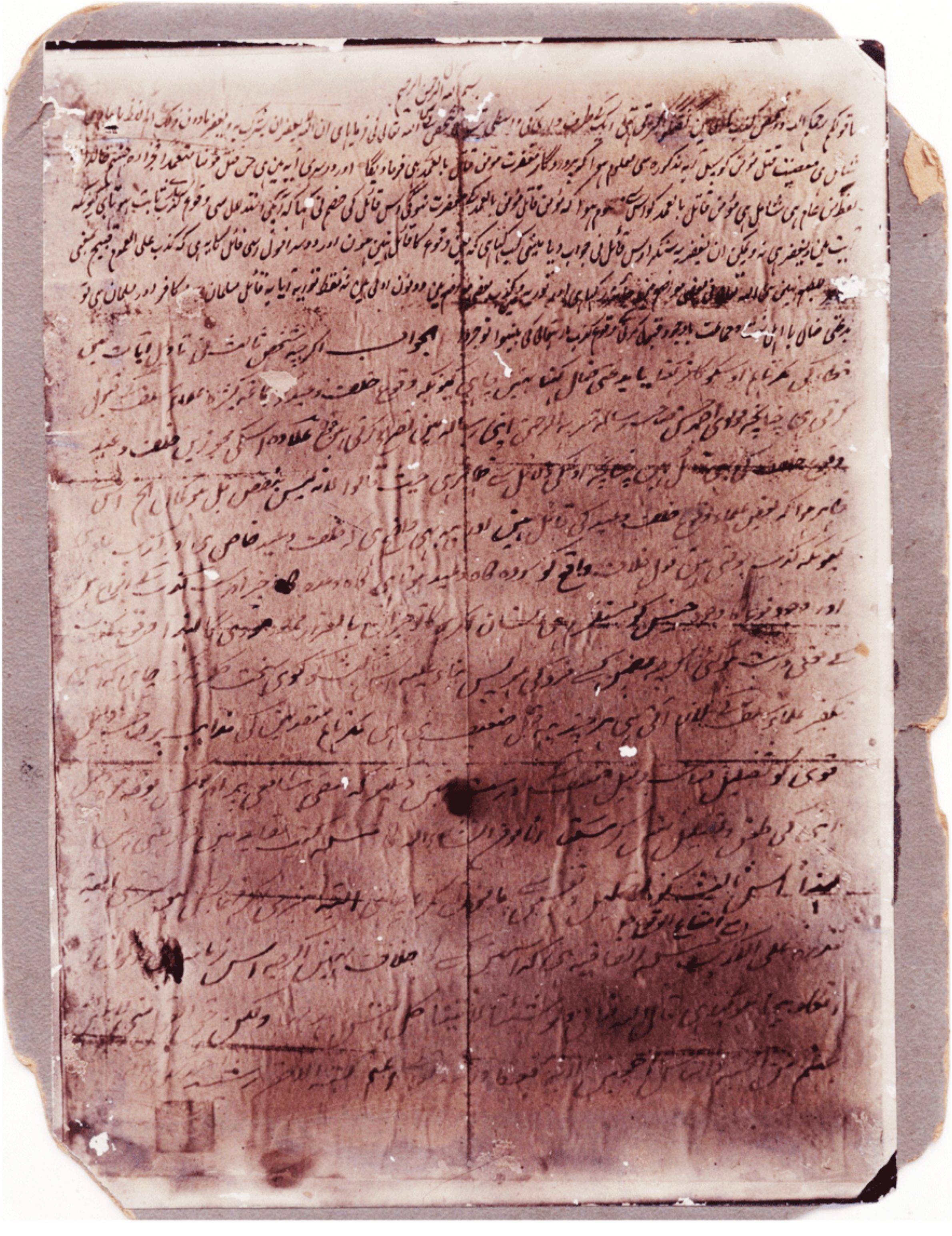
[**Page 9**] ...yes, if one considers absolute, or generally figurative [meaning], this 'finality' will be both chronological and by rank in general. And if the intention is one of the two, then that which befits Muĥammad ﷺ is the finality of rank, not chronological finality. If you ask me, in my humble opinion, a judicious person cannot reject this.



اور کسیکو افراد مقصود بالخلق مین سی مماثل نبوی صلعم نہین کہہ سکتی بلکہ اس صورت مین
فقط انبیاء کی افراد خارجی ہی پر آپکی افضلیت ثابت نہوگی افراد مقدرہ پر بھی آپکی
افضلیت ثابت ہوجائیگی بلکہ اگر بالفرض بعد زمانہ نبوی صلعم بھی کوئی نبی پیدا ہو تو پہر
بھی خاتمیت محمدی مین کچھہ فرق نہ آئیگا چہ جائیکہ آپکے معاصر کسی اور زمین مین یا فرض
کیجئے اسی زمین مین کوئی اور نبی تجویز کیا جاے بالجملہ ثبوت اثر مذکور دونا مثبت خاتمیت
ہی معارض و مخالف خاتم النبیین نہین جو یون کہا جاے کہ یہہ اثر شاذ بمعنی مخالف

[**Page 33**] Hypothetically, suppose a new prophet is born after the time of the Prophet ﷺ, even then there will be no effect on the 'finality' of the prophethood of Muĥammad ﷺ; [comparitively] if there is [a prophet] among his contemporaries or in another earth; or if it is supposed even on this very earth, another prophet [after his ﷺ time] without affecting his finality.

Fatwā of Rashīd Aĥmad Gangohi



Even though the third person has committed a mistake in the interpretation of the verses, one should not call him a kāfir or a heretic or a misguided person.[1181] Because a great number of scholars and elders accept occurrence of the repealing of the threat of punishment.[1182] Thus, Maulavi Aĥmad Ĥasan has described this in his monograph, *Tanzīh al-Raĥmān*. Apart from this, those who consider that occurrence of repealing of the threat of punishment as possible,[1183] **they also believe that such a repealing can occur.** It is also clear that *khulf-waýīd*[1184] is a specific case and falsehood is a generic case.[1185] Because falsehood means, that which is contrary to what has [really] occurred. And that which can be contrary can be either in the case of the threat of punishment or promise of reward or any information;[1186] and all of these[1187] are categories of falsehood. And the existence of the sub-category necessitates the existence of the main class.[1188] If one is a human, then certainly he will also be an animal.[1189]

Therefore, the meaning of occurrence of falsehood has thus become valid,[1190] regardless of whom this concerns. Thus, based upon this, one should not say any harsh word to the third person, because that would necessitate takfīr of elder scholars. Nevertheless, this is a weak statement. However, according to the mad'hab of the elders, it is not permissible for the person with a strong evidence to consider the person with a weak evidence as a heretic. See Ĥanafīs and Shāfiýīs do not scorn each other or consider each other as a heretic on the basis of the strength of evidence. Just as the issue of saying "*InShaAllah I am Mu'min*" is mentioned in books of doctrine.[1191] Therefore, it is necessary to save this third person from being considered a heretic or a misguided person. However, it is better to explain this to him in a nice manner. However, *Power over falsehood, with the impossibility of occurrence,*[1192] is an agreed-upon statement; no one has differed upon this issue.[1193]

[1181] *magar tā-ham usko kāfir kahnā yā bidátī zall nahiñ kahna chāhiye.*

[1182] *wuqūú e khulf e waýīd.*

[1183] *mujawwizīn.*

[1184] Foregoing the threat of punishment.

[1185] That is, *khulf-waýīd* is a subset of *kazib*.

[1186] *gāh e waýīd, gāh e waád, gāh e khabar.*

[1187] That is: if one acts contrary to carrying out the threat [*waýīd*] or contrary to the promise of reward [*waád*] or gives information contrary to the occurrence [*khabar*]; all these are kinds of falsehood.

[1188] *wujūd e naú ka wujūd e jins ko mustalzam hai.*

[1189] Animal is the main class and human is a sub-category and one among kinds of animals.

[1190] *lihāzā wuqūú e kizb ke mánā durust ho gaye.*

[1191] On which the Shāfiýīs and Ĥanafīs differ, but do not consider each other as heretics.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ

And if We so Wished, We would have given every soul its guidance; but it has been said in my Truthful promise,[1194] I shall fill Hell with men and jinn, all of them.[1195]

And Allāh táālā knows best.

Written by the lowly Rashīd Aĥmad Gangohī, may he be forgiven.

[Seal of Rashīd Ahmad]

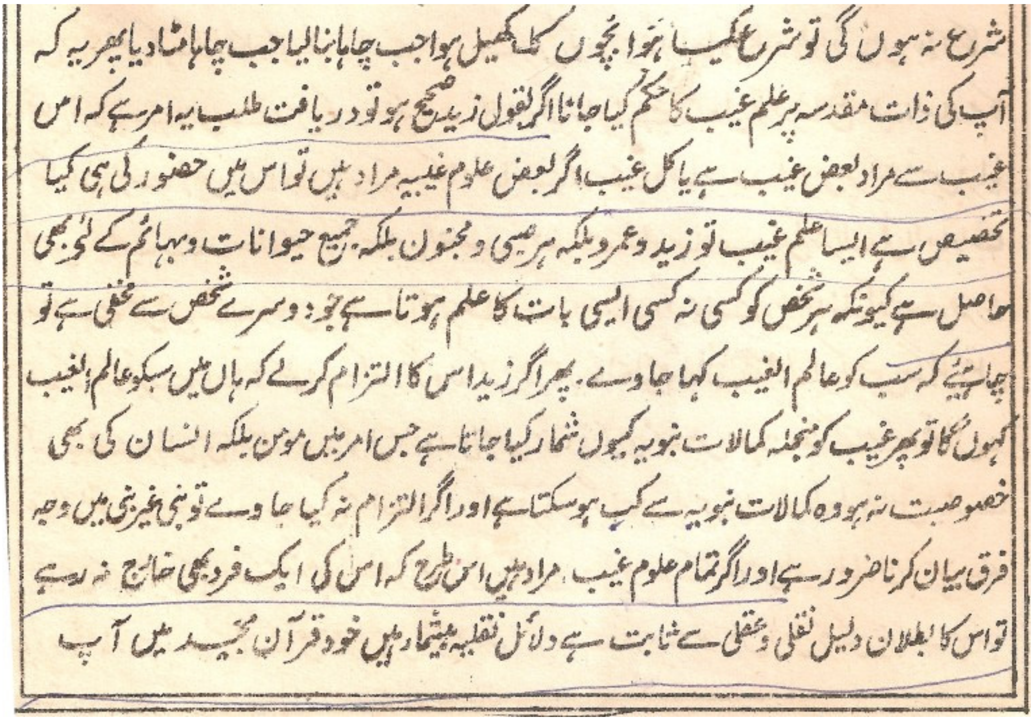
* * *

[1192] *qudrah álā al-kadhib maá imtināá al-wuqūú.*

[1193] Which is another delusion and a false claim. No Sunni scholar has attested this belief; see *Subĥān al-Subbūĥ* and a simplified summary in English, titled: *The Truth About a Lie*.

[1194] In *Tafsīr Qurţubi*: "My truthful promise that I shall punish those who disobey me'.

[1195] Sūrah Sajdah, 32:13.



شرع نہ ہوں گی تو شرع کیا ہوا بچوں کا کھیل ہوا جب چاہا بنا لیا جب چاہا مٹا دیا پھر یہ کہ
آپ کی ذات مقدسہ پر علم غیب کا حکم کیا جانا اگر بقول زید صحیح ہو تو دریافت طلب یہ امر ہے کہ اس
غیب سے مراد بعض غیب ہے یا کل غیب اگر بعض علوم غیبیہ مراد ہیں تو اس میں حضور ہی کی کیا
تخصیص ہے ایسا علم غیب تو زید و عمرو بلکہ ہر صبی و مجنون بلکہ جمیع حیوانات و بہائم کے لئے بھی
حاصل ہے کیونکہ ہر شخص کو کسی نہ کسی ایسی بات کا علم ہوتا ہے جو دوسرے شخص سے مخفی ہے تو
چاہئے کہ سب کو عالم الغیب کہا جاوے۔ پھر اگر زید اس کا التزام کرلے کہ ہاں میں سب کو عالم الغیب
کہوں گا تو پھر غیب کو منجملہ کمالات نبویہ کیوں شمار کیا جاتا ہے جس امر میں مومن بلکہ انسان کی بھی
خصوصیت نہ ہو وہ کمالات نبویہ سے کب ہو سکتا ہے اور اگر التزام نہ کیا جاوے تو نبی غیر نبی میں وجہ
فرق بیان کرنا ضرور ہے اور اگر تمام علوم غیب مراد ہیں اس طرح کہ اس کی ایک فرد بھی خارج نہ رہے
تو اس کا بطلان دلیل نقلی و عقلی سے ثابت ہے دلائل نقلیہ بیشمار ہیں خود قرآن مجید میں آپ

If, the attribution of knowledge to his[1196] blessed person by Zayd[1197] is valid, then it is necessary to inquire – whether he refers to partial knowledge or complete knowledge? If this refers to a part of such knowledge of unseen,[1198] then where is the exclusiveness of RasūlAllāh ﷺ in this?[1199] Such knowledge is [posessed by] Zayd and Ámr;[1200] rather, children and madmen; rather, all animals and quadrupeds also possess [such knowledge].

Because, every person has knowledge of something that is hidden from another; then, it becomes necessary to call everyone a knower of the unseen.[1201] And then, if Zayd makes it binding upon himself, that he shall call everyone a knower of unseen, then why does he consider this as an exclusive attribute of prophethood?[1202] An attribute in which, there is no exclusivity for believers – not even exclusivity for humans;[1203] then, how can this be an exclusive attribute of prophethood?[1204] And if one does not consider it binding, then it is necessary to explain the reason for differentiating between a prophet and a non-prophet. And if he refers to all kinds of knowledge such that not even a single thing remains unknown, then the invalidity of such an idea is proven by innumerable narrated[1205] and rational proofs.

[1196] The Prophet ﷺ.

[1197] Zayd: a name used for illustration.

[1198] *báaz úlūm e ghaybiyyah.*

[1199] In Urdu: ***ĥuzūr***; and this is meant to refer to RasūlAllāh ﷺ.

[1200] An idiom to say 'anyone'; like it is said in English: 'Tom, Dick and Harry'.

[1201] ***áālimu'l ghayb.***

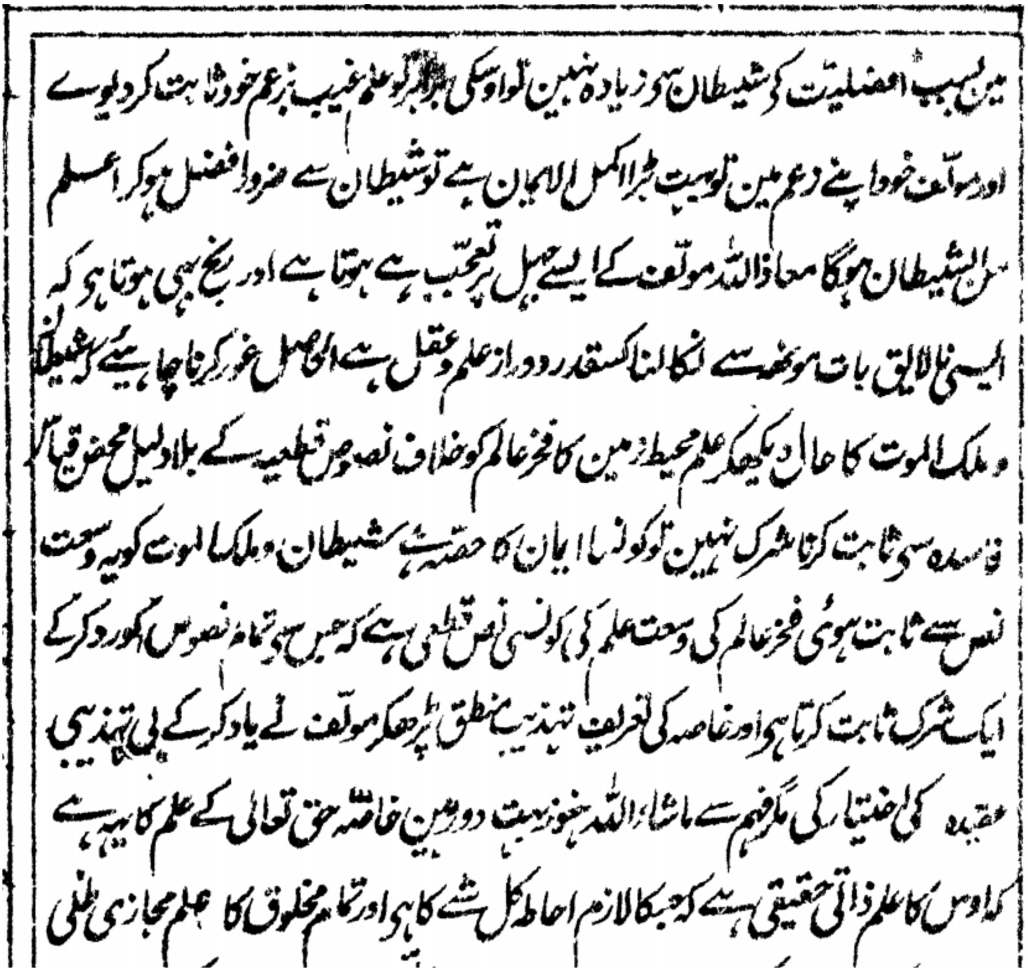
~

[1202] *jumlā kamālāt e anbiyā'a*: that is, attributes that are considered as perfect, praiseworthy, distinguishing them from non-prophets etc.

[1203] Thānawī has in the previous paragraph said it explicitly that even animals have similar knowledge; so it is not exclusive to prophets, or even believers, or even humans. In other words, Thānawī says: knowledge is not a trait that can be considered as special for prophets.

[1204] Ergo, Prophets do not have knowledge of unseen. Thānawī has said earlier that madmen and animals have knowledge that is similar to that of the Prophet ﷺ. Any possible ambiguity is removed by the rhetorical question he himself asks: '*where is the exclusivity – **takhṣīṣ** – for the Prophet?*'.

[1205] *dalīl e naqlī o áqlī se sābit hai.*



میں بسبب افضلیت کی شیطان ہو زیادہ نہیں تو اوسکی برابر تو علم غیب بزعم خود ثابت کردیوے
اور موّلف خود اپنے زعم میں تو بہت جبرا اکمل الایمان ہے تو شیطان سے ضرور افضل ہو کر اعلم
من الشیطان ہوگا معاذ اللہ موّلف کے ایسے جہل پر تعجب ہے ہوتا ہے اور رنج بھی ہوتا ہے کہ
ایسی نالائق بات موّلف سے نکالنا کسقدر دور از علم و عقل ہے الحاصل غور کرنا چاہیئے کہ شیطان
و ملک الموت کا حال دیکھکر علم محیط زمین کا فخر عالم کو خلاف نصوص قطعیہ کے بلا دلیل محض قیاس
فاسدہ سے ثابت کرنا شرک نہیں تو کونسا ایمان کا حصہ ہے شیطان و ملک الموت کو یہ وسعت
نص سے ثابت ہوئی فخر عالم کی وسعت علم کی کونسی نص قطعی ہے کہ جس سے تمام نصوص کو رد کرکے
ایک شرک ثابت کرتا ہے اور خاصہ کی تعریف تہذیب منطق پڑھکر موّلف نے یاد کرکے پی تہذیبی
عقیدہ کی اختیار کی مگر فہم سے ماشاء اللہ خوب ہیں دو میں خاصہ حق تعالیٰ کے علم کا یہ ہے
کہ اوس کا علم ذاتی حقیقی ہے کہ جسکا لازم احاطہ کل شے کا ہے اور تمام مخلوق کا علم مجازی ظلی

…rather all the claims of the author[1206] will be rejected. The Pride of the World ﷺ has himself said: 'By Allāh, I do not know that which may befall me nor that which may befall you' as mentioned in the Ĥadīth. Shaykh Abdu'l Haq[1207] reports [that he said]: ‘I do not even know what is behind the wall.’[1208] Thus it is also written in *Bahr ar-Rāyiq* and other books concerning the assembly of marriage. Thirdly, if it is superiority that necessitates [being higher in knowledge] then all Muslims should be higher than Satan in knowledge – even if it is a sinner;[1209] in fact the author is also superior to Satan; so let the author prove that he has knowledge of unseen equal to that of Satan if not more than him, on account of his [the author] being superior to Satan. The author, according to his own claim is a superior believer, a person of perfect faith, then certainly he is superior to Satan, and therefore he should be more knowledgeable than Satan! We seek Allāh’s refuge![1210]

[1206] Ábdu's Samīý Rāmpūrī, author of *Anwār e Sātiáh*.

[1207] Ábd al-Ĥaq al-Dihlawī, (958-1052/1551-1642) famous scholar and the most prominent ĥadīth master in the subcontinent for the past 400 years. He is the author of many books including *Ashiátu al-Lamáāt*, a commentary on *Mishkātu'l Maşābīĥ* and *Madāriju'n Nubuwwah*, an authoritative biography of the Prophet ﷺ which is very famous in the subcontinent.

Such ignorance on the part of the author is surprising, and it also saddening that he utters such an unworthy[1211] statement which is far removed from knowledge and reason.

The outcome: One should ponder, that by looking at the state of Satan and the Angel of Death, [and then] proving such encompassing knowledge of the earth[1212] for the Pride of the World,[1213] without any scriptural evidence[1214] and by fallacious analogy – **if this is not polytheism, then which part of faith is it?** This extensiveness of knowledge for Satan and the Angel of Death is proven by scriptural proof; where is such scriptural proof for the extensiveness of the knowledge of the Pride of the World, thereby refuting all scriptural proofs, to establish one polytheistic belief?[1215]

~

[1208] Khalīl Aĥmed misquotes and states the opposite of what Shaykh Ábd al-Ĥaq has said. Because, in the first volume of *Madārij* the Shaykh says: “Some people pose an objection on this and say that it has been mentioned in some reports that RasūlAllāh ﷺ said: ‘I am a slave and I do not not know what is behind this wall.’ **Whereas, this statement is baseless and there is no authentic report of this kind**”.

[1209] *fāsiq.*

[1210] Apparently, Khalīl Aĥmed finds it abhorrent that anyone else can equal Satan in knowledge.

[1211] *nā-lāyiq* literally means unworthy, but in usage and idiom it means contemptible, vile, disgraceful.

[1212] *íļm-e-muĥīţ-e-zamīñ.*

[1213] *fakhr-e-áālam* meaning RasūlAllāh ﷺ.

[1214] *naşş.*

[1215] *Barāhīn al-Qāţiáh*, p47, Published by Hashmi Publishers in 1304.

APPENDIX G

ABOUT THE AUTHOR

Sadru'sh Sharīáh Mawlānā Muĥammad Amjad Álī Aáżamī رحمه الله was born in 1296 (1878) in Ghosi[1216] town, Azamgarh District, in North India. He was the son of Mawlānā Ĥakīm[1217] Jamāluddīn ibn Mawlānā Khudā Bakhsh ibn Mawlānā Khayruddīn. Both his father and grandfather were prominent scholars and expert physicians.

Mawlānā Amjad Álī received his primary education from his grandfather. He then studied books in primary classes under Mawlānā Muĥammad Şiddīq[1218] and thereafter, tutored by his teacher Mawlānā Hidāyatullāh Khān Jaunpūrī.[1219] After graduating from the Jaunpur school, he went to Pīlībhīt and became a pupil of the great ĥadīth scholar, Mawlānā Waşīy Aĥmed Muĥaddith Sūratī.[1220]

He graduated with ĥadīth authorisations in 1320 (1902) at the age of twenty four.[1221] Thereafter, in 1323, he studied medicine under Ĥakīm Ábdu'l Walīy. From 1324 to 1327, he worked as a teacher in Muĥaddith Sūratī's school and for about an year afterward, he practiced medicine in Patna. Around this time, Alahazrat Imām Aĥmed Riđā Khān was looking for a teacher for his school, *Manżar e Islām,* in Bareilly; Muĥaddith Sūratī proposed Mawlānā Amjad's name and Alahazrat gladly accepted him. Mawlānā Amjad left his medical practice and went to Bareilly following his teacher's instructions. Initially, he was tasked with only teaching; by and by, he was given the responsibility of the *Ahl al-*

[1216] Ghosi is approximately 550 km from Bareilly and 870 km from Delhi to its south-east, and close to the states of Bihar and Jharkhand.

[1217] *Ĥakīm*: physician, doctor of medicine; until the mid 20th century, doctors of Greek (Unani) and Indian (Ayurveda) medicine were prevalent in India. Though modern medicine has completely replaced this discipline, *ĥakīm* and *vaid* – of Unani medicine and Ayurveda – still thrive as providers of alternative medicine.

[1218] He was Mawlānā Amjad's paternal cousin and older to him. He was among the prominent students of Mawlānā Hidāyatullāh Rāmpūrī (originally from Jaunpūr). He was the founder of the school *Mişbāĥ al-Úlūm* in Mubārakpūr, which later became the prominent Sunni university, *Al-Jamiáh al-Ashrafiyyah.*

[1219] Passed away in 1326/1908; originally, he was from Rāmpūr. He was a student of Mawlānā Fađl al-Ĥaqq Khayrābādī – freedom fighter and among the leaders of the first war of Indian independence, who was exiled to the Andaman islands; famous scholar of philosophy and the first to refute Wahābīsm in India.

[1220] Mawlānā Waşīy Aĥmed (d.1334/1916) although senior to Alahazrat, respected him immensely and was his close friend. The respect and admiration was mutual as Alahazrat also praised him and would refer to him as: *Asadd al-Ashadd*. He worked towards publication of *Sharĥ Máānī al-Aāthār* of Imām Ţaĥāwīy.

[1221] *Tazkirah e Úlamā e Ahl e Sunnat*, p. 52; Maĥmūd Aĥmad Qādirī.

Sunnah Press,[1222] in addition to inscribing[1223] fatwā. During his stay in Bareilly, he saw Alahazrat upclose, and was impressed by his strict adherence to the sharīáh and his immense love for RasūlAllāh ﷺ. He was Alahazrat's disciple in the Qādirī path and also one of his prominent successors.[1224] Even though he did not study any book as a student, he still considered Alahazrat as his teacher; Alahazrat also appreciated his disciple and praised him:

> Mawlawi Amjad Álī is outstanding amongst you in his understanding and perception of religious knowledge (*tafaqquh*). This is because he reads out questions and writes down my answers; he has a receptive nature and he is [now] well acquainted with the technique of issuing fatāwā.[1225]

He has himself mentioned his becoming a disciple in the following words:

> Alahazrat was visiting Patna (Bihar) and I had the opportunity to read about him. I was drawn towards him. I sought the advice of Mawlānā Muĥaddith (Sūratī) and upon his recommendation, I became a disciple of Imām Aĥmad Riđā Khān in the exalted Qādirī order.

Alahazrat has mentioned his prominent successors [*khulafā*] in a poem titled *Al-Istimdād,* and he describes Mawlānā Amjad Álī thus:[1226]

> ***merā amjad, majd ka pakkā***
> ***is sey bahut kachiyatey[1227] ye haiñ***
>
> My Amjad inherits magnificence and his diligence is formidable;[1228]
> They lose heart, and shrink in fear – scared of him.

[1222] *Maţbá Ahl al-Sunnah.*

[1223] He also wrote *fatāwā* himself, which were reviewed and endorsed by Alahazrat; he also inscribed fatāwā that Alahazrat would dictate.

[1224] *Khilāfah;* In Sufi tradition, a Master accepts a disciple (bay'áh) and those whom he deems mature and worthy to be masters themselves are granted authorisation – and made successors (*khalīfah*) and thus the golden chain continues.

[1225] *Al-Malfūż*, 1/93.

[1226] *Risālah al-Istimdād*, p31.

[1227] *Kachiyānā*: to be timid, to be frightened, to draw back, to shrink (from fear), to feel ashamed or abashed.

[1228] This is another good example of *sahl mumtaniý*: it is not easy to emulate it as the apparently simple words spawn multiple meanings, as below:

> ***Majd*** means glory, magnificence, splendour or honour on account of ancestors; *Majīd* and its superlative form *Amjad,* means glorious, splendid, noble. It can also be read as ***mujd***, meaning hardworking, diligent.
>
> ***Pakka*** has many meanings and in context, it means fearless, intrepid, experienced, astute, well-versed (rasikh), steadfast, solid (mazbut, mustaĥkam), sterling.

Mawlānā Amjad had a hectic schedule in Bareilly – he would teach in the morning and supervise the press in the afternoon, which included proof-reading, guiding pressmen and shipping parcels; later in the afternoon he would teach another session; after evening [*áṣr*] prayer, he would assist Alahazrat in inscribing fatāwā; after *íshā* and dinner, he would read and work at the press until one in the morning and during Qur'ān translation project, he would not sleep until two;[1229] it is said that Mawlānā Amjad Raza Khān[1230] remarked: "Mawlānā Amjad Álī works like a machine".[1231] This was his routine until 1343, when he went to Ajmer as the Principal of *Dar al-Úlūm Muýīniyyah Úthmāniyyah*.

A Momentous Feat

The translation of the Qur'ān by Imām Aĥmad Riđā Khān in Urdu, named *Kanz al-Īymān fī Tarjamati'l Qur'ān* (1330/1911) and its accuracy, importance and superiority to other translations does not require any introduction. Yet, this was possible only by the untiring efforts of Sadru'sh Sharīáh. While Imām Aĥmad Riđā was himself aware of the pressing need for a good translation of the Qur'ān, he kept postponing the task as he was busy with other activities such as writing books, fatāwā and teaching. Until one fine day, Sadru'sh Sharīáh went to him with paper and a pen in hand; Alahazrat accepted his request and began the translation right away. In the beginning, only a single verse would be translated in a sitting – and it was realised that it would take a very long time; so the translation of one *rukūú*[1232] would be done in each sitting. Mawlānā Amjad and other scholars would compare the translation with well-known commentaries and would be astonished to find that the translation was compatible with commentaries, even though Alahazrat dictated the translation extempore without referring to texts or preparing for it beforehand.[1233]

[1229] That is, usually until 1 AM, but until 2 AM during the translation project.

[1230] Alahazrat's brother-in-law.

[1231] Imām Aĥmad Razā Number (special issue) of the monthly *Pasbān*, p 65.

[1232] This section break is found in the copies of the Qur'ān in the subcontinent. It is roughly about two pages except in the 30th part. There are 566-568 such markings or *rukūú* in the Indian copies of the Qur'ān meant to facilitate completion of the Qur'ān on the 27th night of Ramađān, deemed by many to be the *Laylatu'l Qadr*.

It is not known who really started this practice, but upon a quick analysis, it appears that the marking was arbitrary and was not based on measurement (i.e. number of pages, verses, etc). This practice was carried over by copyists and continues until this day. The section markings outside the subcontinent is via the ***ĥizb*** categorisation; in this method, 30 parts are divided into 60 sections (*aĥzāb*) and each *ĥizb* is subdivided into four sub-sections.

[1233] Read more about the Qur'ān translation project in the words of Sadru'sh Sharīáh himself further below.

His Physical Appearance

Mawlānā Amjad Álī was of medium build and height, had a wheatish complexion and a thick beard. He would walk slowly and his manner of sitting and sleeping was according to the sunnah. He was a quiet man and spoke little as a habit, but would speak fluently when he had to explain something or during teaching. He had an amiable disposition.[1234]

His Life as a Teacher

Mawlānā Sayyid Sulaymān Ashraf invited Mawlānā Amjad Álī to head the Muýīniyyah College in Ajmer, on behalf of Mīr Nisār Aĥmed, the convenor of the college. Initially, Mawlānā Amjad declined, as he did not want to leave Bareilly, but later accepted the post after the intervention of Mawlānā Ĥāmid Razā Khān. He stayed there for eight years. Later, after a disagreement with Mīr Nisār Aĥmed on certain issues, he left Ajmer and returned to Bareilly in 1351 AH (1932) and remained as a teacher at *Manżar e Islām* for three more years. He served as the Principal of the Ĥāfiżiyyah Saýīdiyyah College in Dādūñ[1235] for seven years from 1354-1362 AH (1935-1943) upon the invitation of Ĥājī Ghulām Muĥammad Khān Sherwānī.[1236] The next year, he went to Banaras and once again came back to Bareilly as a teacher at *Manżar e Islām* until 1364 AH (1945). Mawlānā Amjad Álī was an accomplished teacher and also an able leader, who contributed to various initiatives aimed at the welfare of Muslims prior to the independence of India from the British rule. He was also an orator and a prolific author. During his stay in Ajmer, a few of his colleagues spread a rumour that Mawlānā Amjad was only proficient in Qur'ān, Ĥadīth and Fiqh, but could not match them in rational sciences; so he began to teach advanced texts of logic and philosophy.

His Method of Teaching

He would start his class by asking one of the students to read the text (in Arabic) aloud, and translate that passage. The student would also have to pay attention to grammar, morphology and take care to translate it in correct and proper Urdu. He would then explain the text, the context and implications of the passage. In higher classes, when discussing advanced books, he would mention differences of opinion and at times, state his own choice in the matter with proper justification. Seminars and debates would be conducted among students on Fridays; Mawlānā Amjad would give them feedback by a critical appraisal of their speeches and arguments.

[1234] *Ĥayāt o Khidmāt*, p.12.

[1235] Aligarh.

[1236] Ĥājī Ghulām Muĥammad Khān Sherwānī [d. 1362AH/1943 CE] was the Chief (*ra'īs*) of Dādūn principality (Aligarh District); not to be confused with Sir Muĥammad Muzammilullāh Khān Sherwānī [1865-1935], the Nawab of Aligarh, also known as Ra'īs of Bhikampūr.

Preaching and Speaking

Some of the Rajputs living around Ajmer,[1237] claiming descent from the king Prithvi Raj, had accepted Islām, but polytheistic rituals were prevalent among them and they had very little awareness about the obligations of Muslims. Mawlānā Amjad Álī made a program to educate them about the Islamic way of life and to forsake the rituals and practices of idolators. He also conducted campaigns to educate the people and refute Wahābī and Qādiyānī heresies in various towns and cities around Ajmer, such as Naşīrābād, Beawar, Ladnu, Jaipur, Jodhpur, Pali (Marwar), Chittor and others.[1238] His speeches were scholarly, based on tafsīr and ĥadīth; in addition to his speeches on presenting the correct creed of Ahl al-Sunnah, he also made speeches for the betterment of society and character.

Politics

Mawlānā Amjad was a religious figure – a scholar and teacher – but when the need arose, he participated in political activities to guide Muslims on the right path and choose the course of action that was closely aligned with Muslim interests and in line with our faith. A committee of scholars, *Mútamar al-Úlamā*, was announced in the Moradabad conference held during 19-20th of Shábān (3-4 October, 1939). Mawlānā Ĥāmid Riđā Khān presided in this conference and Mawlānā Sayyid Naýīmuddīn Murādābādi was unanimously elected as the chief of the committee.
The following were the objectives of this committee:

- Address the present and forthcoming dangers faced by Muslims
- Strengthen the bonds of Sunni organisations
- Defend Islām against the attacks of the enemies of Islām

[1237] The capital of the state of Rajasthan in today's India. The mausoleum of Shaykh Ĥasan Sanjarī, better known as Sultān al-Hind, *Gharīb Nawāz*, Khwājā Muýīnuddīn Chishtī ﷺ is situated in this city.

[1238] All of these cities are in Rajasthan.

- Refute false propaganda against Islām
- Exhort Muslims to seek advice from scholars in religious matters
- Address economic issues within the framework of Islām
- Education of Muslim children

Mawlānā Amjad Álī took a prominent part in these activities. This committee was later renamed as All India Sunni Conference in a huge rally in April 1946. It is said that more than 5,000 scholars and religious leaders attended the rally.

Personal Tragedies

Mawlānā Amjad suffered a number of personal tragedies which kept interrupting his work and finally stopped him from writing, as he notes in the preface to the seventeenth volume:

> One of my daughters passed away on the 7th of Shábān 1358 (1939); my son Maulavi Muĥammad Yaĥyā passed away on 25th Rabīý al-Awwal 1359 (1940) and in the same year, on the night of 10th Ramađān, 1359 (1940), my eldest son Maulavi Ĥakīm Shamsul Hudā passed away. On the 20th of Ramađān, 1362 (1943) my fourth son, Áţā'a al-Muşţafā passed away in Dadun (Aligarh). During this period, three young daughters of my eldest son, the late Maulvi Shamsul Hudā and his wife passed away; one of the sons of late Maulvi Muĥammad Yaĥyā passed away; the daughter and wife of the late Maulavi Áţā'a al-Muşţafā also passed away.

In a short span of four years, he lost eleven members of his family (children, their wives and grandchildren). This took a toll on his health and he lost his eyesight. The grand work of *Bahar e Sharīát* came to a complete standstill. Apart from three final volumes of *Bahār e Sharīát*, the companion volume on Taşawwuf that he had envisaged did not see the light of the day. He said:

> I was thinking of completing this work (*Bahār e Sharīát*) and then compile a work on *taşawwuf* and *sulūk* in a style similar to *Bahār e Sharīát,* which I have not mentioned earlier... and only that which Allāh Wills happens.

He made an appeal to his children, students, or any other sunni scholar who could complete the last three volumes as a service to the Ahl al-Sunnah. His students—one of his sons among them—undertook this task and fulfilled his wish by completing the remaining volumes. They also compiled these volumes to match their teacher's style. The details of the additional volumes are as follows:

Volume	Topics	Author(s)
18	***Jināyāt, Qişāş, Diyah*** (Crime, Penal Punishment Blood Money Compensations) **Completed**: 1977	Mawlānā Ábdu'l Muşţafā al-Az'harī Mawlānā Muftī Waqāruddīn Mawlānā Maĥbūb Riđā Khān Mawlānā Riđā al-Muşţafā
19	***Waşiyyah*** (Bequests & Wills) **Completed**: 1980	Mawlānā Sayyid Żahīr Aĥmad Zaydī
19 A	***Uşūl al-Fiqh*** ***Rasm al-Muftī*** (Principles of Fiqh) **Completed**: 1991	Mawlānā Sayyid Żahīr Aĥmad Zaydī
20	***Mīrāth, Farā'iđ*** (Inheritance) **Completed**: 1985	Mawlānā Muftī Waqāruddīn

Note: The 19th volume has a lengthy "appendix", a complete volume in itself, covering the topics of principles of jurisprudence. Mawlānā Amjad's students began working on the remaining three volumes. Mawlānā Żahīr notes that he wanted to include the topics of principles of fiqh within *Bahār e Sharīát* after completing the 19th volume. However, the 20th volume had already been completed and published in 1985 CE. Therefore, this was presented as an appendix to the 19th volume to accommodate it in the middle of the two (19-20) volumes.

His Students

Mawlānā Amjad Ali was the teacher of many prominent scholars, authors and teachers. His students became notable teachers themselves and served in well-known institutions, or established new schools. Some of his students had come from far away places such as Balkh, Bukhārā, Samarqand, Afghanistan, Turkey, Africa, Iran. In one instance, a student from Bukhārā had purchased *Sharĥ al-Maţāliý* in Istanbul and could not find anyone who could teach him because of its being an advanced work and also because the student could not understand Urdu. Mawlānā Amjad would teach him in Persian, in the time between other classes. Some of his famous students are:[1239]

1. Mawlānā Ábdu'l Karīm Chithori
2. Mawlānā Ábdu'l Ĥayy
3. Mawlānā Yaĥyā Balyāwī
4. Mawlānā Ábdu'l Ażīm Balyāwī
5. Mawlānā Nūr Muĥammad Aáżamī
6. *Muĥaddith Aáżam Pakistan* Mawlānā Sardār Aĥmad Laylpūrī[1240]
7. Mawlānā Sayyid Aāl e Muşţafā, Marahrah (*Sayyid al-Úlamā'a*)
8. Mawlānā Sayyid Ghulām Jīlānī Meeruti,[1241] (*Şadr al-Úlamā*)
9. Mawlānā Ábdu'l Ázīz Mubarakpūrī, (*Ĥāfiż e Millat),* the principal of Madrasah Ashrafiyyah (*Mişbāh al-Úlūm*)
10. *Mujāhid e Millat* Mawlānā Ĥabību'r Raĥmān, President, *All India Tabligh e Sīrat*[1242]
11. Mawlānā Ghulām Yazdānī Aáżamī (*Khayr al-Adhkiyā'a*)[1243]
12. Mawlānā Rifāqat Ĥusayn Mużżafarpūrī, Muftī Aáżam Kanpur, (*Amīn e Sharīát*)
13. Mawlānā Ghulām Yāsīn Pūrnavī
14. Muftī Ghulām Qadīr Pūrnavī
15. Mawlānā Shamsuddīn Jaunpuri (*Shams al-Úlamā*)[1244]
16. Shaykh al-Ĥadīth Mawlānā Ábdu'l Muşţafā Aáżamī

[1239] Ábdu'l Ĥakīm Sharaf Qadri mentions an abridged list citing the periodical *Pasban*, special issue: *Imām Aĥmad Raza Number*, pp72-74. I have reproduced the full list as found in the reprinted edition of the periodical, (Raza Academy, Lahore, 2001) on pp.159-160.

[1240] Shaykhu'l Ĥadīth and founder of Jāmiáh Razawiyyah Lāylpūr, who had also served previously as a professor in Jāmiáh Razawiyyah, Bareilly and the Headmaster at Ashrafiyyah, Mubārakpūr.

[1241] Author of *Bashīr al-Kāmil Sharĥ Miat Áāmil* and *Bashīr al-Qārī Sharĥ Bukhārī.*

[1242] He was an aristocrat from Cuttack (Odisha state in today's India).

[1243] Former principal of *Jāmiáh Razawiyyah - Mażhar e Islām*, Bareilly.

[1244] Author of *Qānūn e Sharīát.*

17. Mawlānā Muftī Waqāruddīn, *Dār al-Úlūm Amjadiyyah*, Karachi[1245]
18. Mawlānā Muĥammad Muĥsin Abu'l Maĥāsin, Lahore
19. Mawlānā Waliyu'n Nabiy[1246]
20. Mawlānā Nūr Muĥammad Chithori
21. Mawlānā Taqaddus Álī Khān[1247]
22. Mawlānā Abrār Ĥasan
23. Mawlānā Iýjāz Walī Khān
24. Mawlānā Qāđī Shamsuddīn[1248]
25. Mawlānā Sulaymān Bhāgalpūrī (*Fakhr al-Amāthil*).
26. Shaykh Asrār al-Ĥaqq Indorī
27. Mawlānā Mukhtār al-Haq (*Khaţīb e Aáżam*), Dār al-Salām
28. Mawlānā Ĥāmid Faqīh (Bhiwandi, Maharashtra)
29. Mawlānā Ábdu'l Ázīz, Dera Ismāýīl
30. Mawlānā Nūr al-Ĥaqq Pūrnavī
31. Mawlānā Qārī Ábdu'l Jalīl Ilāhabādī
32. Mawlānā Miĥrābuddīn Peshāwarī-Makkī
33. *Munażir Aáżam* Mawlānā Hashmat Álī Khān Lucknawi
34. Mawlānā Muĥammad Ilyās Siyalkūtī
35. Mawlānā Ábdu'l Ĥalīm Bukhārī
36. Mawlānā Sayyid Żahīr Aĥmad Zaydī, Aligarh[1249]
37. Mawlānā Muĥammad Mubīn Amrohi (*Rayīs al-Muhaddithīn*)

[1245] Author of *Waqāru'l Fatāwā*. He had previously served as a senior faculty member in Mażhar e Islām, Bareilly. He also authored the 20th volume of *Bahār e Sharīát*.

[1246] Teacher in Anwār al-Úlūm, Multan.

[1247] Maternal grandson of Imām Aĥmad Riđā Khān.

[1248] Headmaster, Madrasah Ahl e Sunnat, Tānda, Faizabad District, U.P.

[1249] Author of the 19th Volume of *Bahār e Sharīát*.

38. Mawlānā Fayz al-Ĥasan Phapondwi
39. Mawlānā Muĥammad Sulaymān Sylhetti
40. Mawlānā Muĥammad Álī Ajmeri Azharī
41. Mawlānā Muĥammad Yaĥyā (son)
42. Mawlānā Ghulām Aāsī, Ballia
43. Mawlānā Ghulām Muĥiyuddīn Balyāwī
44. Mawlānā Muşţafā Álī Sambhalī
45. Mawlānā Áţā'a al-Muşţafā (son)
46. Mawlānā Ĥākim Shams al-Hudā (eldest son)

In addition to the above, the following names are listed in *Sadrush Sharīáh Number,* a special issue of the periodical *Ashrafiyyah.*

47. Mawlānā Ghulām Jilānī Ghoswi Aáżamī (*Shaykh al-Úlamā*)[1250]
48. Muftī Khalīl Aĥmad Khān Barkātī (*Khalīl al-Úlamā'a*)[1251]
49. Mawlānā Ábdu'l Muşţafā Az'harī (son)
50. Muftī Muĥammad Sharīf al-Haq Amjadi
51. Mawlānā Qārī Maĥbūb Raza Khān Baraylawī
52. Mawlānā Ibrāhīm Raza Baraylawī
53. Mawlānā Fayzu'l Hudā Gayāwī
54. Mawlānā Muĥammad Úmar Madrāsī
55. Mawlānā Ulfat Álī Gorakhpurī
56. Mawlānā Khalīl Aĥmad, Kichauchawi
57. Mawlānā Qārī Asad al-Ĥaqq, Bhopali
58. Mawlānā Mujīb al-Islām Adrawi

[1250] He was among the senior students of Şadru'sh Sharīáh and also his nephew.

[1251] Author of *Hamārā Islām*, *Sharĥ Faislah Haft Mas'alah*, *Fatāwā Khaliliyyah* and many other beneficial works.

59. Muftī Luţfullāh, Aligarh
60. *Muĥaddith e Kabīr* Mawlānā Điyā'a al-Muşţafā (son)
61. Állāmah Qārī Riđā al-Muşţafā (son)

His Children

Mawlānā Amjad had nine sons and two daughters. The names of his sons are as follows:

1. Mawlānā Ĥākim Shams al-Hudā
2. Mawlānā Muĥammad Yaĥyā
3. Mawlānā Ábdu'l Muşţafā Az'harī
4. Mawlānā Áţā'a al-Muşţafā
5. Állāmah Qārī Riđā al-Muşţafā
6. *Muĥaddith e Kabīr* Mawlānā Điyā'a al-Muşţafā (Ziau'l Muşţafā)
7. Állāmah Thanā'a al-Muşţafā
8. Mawlānā Bahā'a al-Muşţafā
9. Mawlānā Fidā al-Muşţafā

Mawlānā Amjad imparted a sound [Islamic] education to his children. His sons became outstanding scholars and community leaders of their time. Three of his sons passed away in his lifetime as has been mentioned earlier and at the time of this writing (in 2021), three are still with us, among whom is *Muĥaddith e Kabīr,* Mawlānā Điyā'a al-Muşţafā (Pronounced 'Ziau'l Muşţafā' in the subcontinent). May Allāh give all of them a healthy life and allow them to continue to contribute to the Ahl al-Sunnah and further the mission of their noble father. Many of his grandsons are also scholars, authors and founders of educational institutions in India and the rest of the world.

Impressions of Teachers and Contemporaries

The ĥadīth master, Imām Wasīy Aĥmad Sūratī is reported to have said:

> "If anyone has truly learned from me, then it is Amjad Álī".[1252]

[1252] *Tazkirah*, Ghulām Jilani, p.45.

Muĥaddith Sūratī had more than a thousand well known students, but he singled out Mawlānā Amjad as the best of them all. This is no exaggeration as one can easily witness his ability as a ĥadīth master in *Bahār e Sharīát,* with a topic-wise listing of ĥadīth, which could have been a separate work in itself!

Mawlānā Ĥāmid Riđā Khān once overheard Mawlānā Amjad answering the queries and objections of students on a particularly difficult book and he is reported to have said:

> The manner in which Mawlānā Amjad Álī was answering was similar to the swift waves of an overflowing river crashing on the river bank..[1253]

Ĥabīb al-Raĥmān Sherwānī,[1254] in his annual day address in 1937 said:

> Mawlānā Amjad Álī is among the top four or five teachers in the country.

Another notable scholar, Mawlānā Ábdu'l Shāhid Khān Sherwānī, who was also a colleague in the same college has described him thus:

> Mawlānā Amjad Álī Aáżamī was the headmaster for seven years; he has previously been the headmaster in Bareilly, Ajmer and other schools. He was an expert in teaching and was an erudite scholar. He was the student of Mawlānā Hidāyatullāh Jaunpūrī, a student of Állāmah Fađl al-Ĥaqq Khayrābādī. Mawlānā Amjad was also a classmate of Mawlānā Sayyid Sulaymān Ashraf Bihārī, the former Head of the Department of Religious Studies in Aligarh Muslim University.

Muftī Aáżam Mawlānā Muşţafā Raza Khān once said:

> Sadru'sh Sharīáh [may Allāh's mercy be upon him] did not build a house for himself; for him, Bareilly was his home. He had an influential persona and he was the teacher of numerous students. If he so wished, he could have built an institution in which he would be the sole decision maker as the founder – but his sincerity [and devotion to teaching] did not permit him to do so.[1255]

Pilgrimage and Visit to Madīnah

He went on Ĥajj in 1337 AH (1918), and visited Madīnah after the pilgrimage. He longed to return to Madīnah after his return, but he did not get an opportunity, until the year he passed away. On the way to his second Ĥajj, in 1367 (1948), he fell ill and passed away before embarking on his second trip to Madīnah.

[1253] Swiftly, with force, ease and copiousness.

[1254] Notable scholar from the Sherwānī clan, who was elected as a trustee of Aligarh College in 1897. He is known for his works *Tazkirah Shāh Bābar Ghāzī, Abū Bakr Şiddīq, Khalīfah e Awwal, Úlamā e Salaf.*

[1255] *Tazkirah Sadru'sh Sharīáh*, Ghulām Jilani, p.53

His Final Journey

He started on his journey to Makkah for his second Ĥajj in the month of Shawwāl 1467 (August 1948). A very big crowd of admirers and students had assembled on the railway platform to bid him bon voyage. He made a moving speech before his departure, concluding which he said: “If I have violated the rights of any of you, I request you to please forgive me. I have forgiven all my rights upon others.” On the way to Bombay,[1256] he became ill and contracted a high fever. His companions advised him to postpone the journey, but he refused. “If I am destined to complete the pilgrimage and visit my Master ﷺ, I will get well by the time of departure. If my time in this world has come to an end, one cannot hope for a better end – when one dies on the way to his beloved’s abode.” On Friday, the 3rd of September, he was diagnosed with pneumonia; three days later, on 2nd of Dhu’l Qaádah (6th September, 1948), the throes of death set in. He tried to raise his hands[1257] for prayer but he was unable to lift one of his hands; he started the prayer as best as he could in that state – in the middle of his prayer, he hiccuped one last time and his soul left this mundane world. May Allāh táālā have mercy upon him and be pleased with him. The chronogram of the date of his passing is:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ

Indeed, the pious are in gardens and springs (1367).[1258]

The following famous lines have been said about his passing:

madīnah kā musafir hind say pahunchā madinay mein
qadam rakhnay ki naubat bhi na aayī thi safinay mein

The pilgrim to Madīnah passed from India to Madīnah
Without having set foot in the ship that sailed [to Madīnah]

* * *

[1256] From where ships and airplanes would leave for Ĥajj in those days.

[1257] The opening *takbir*.

[1258] Sūrah Al-Dhāriyāt, 51:15.

His Works

He was an expert in many Islamic sciences, and took an immense interest in tafsīr, ĥadīth and fiqh. Imām Aĥmad Riđā Khān – a peerless Ĥanafī jurist of his time – has praised Mawlānā Amjad's juridical abilities; it was he who gave him the title *Şadrush Sharīáh*.

1. Bahar e Shariat:

An encyclopedia of Ĥanafī fiqh in Urdu and his magnum opus. He had envisaged this work to be an authoritative reference of Ĥanafī fiqh in 20 volumes. He could only complete the first 17 volumes. The remaining two or three volumes did not materialise due to many personal tragedies and his eventual loss of sight. The last 3 volumes have been compiled by his students (and one of his sons is also among the authors). This work is modelled on standard Ĥanafī texts, but has some unique features.[1259] He started working on the first volume in 1334 and completed the 17th volume in 1362 (1916-1943) in approximately twenty eight years. Even though, Mawlānā Amjad was a quick writer, this protracted period was due to various preoccupations, as he has himself mentioned:

> This book was mainly written in the time I could eke out, apart from other activities, in the annual Ramađān holidays.[1260]

Alahazrat Imām Aĥmad Riđā Khān reviewed the first few volumes and also wrote commendations praising the quality of the work and the calibre of the author. One of the distinguishing features of *Bahār e Sharīát* is that juridical (fiqh) rulings are preceded by a compilation of Qur'ānic verses and ĥadīth relevant to the topic. Thereafter, rulings have been mentioned from the authoritative texts of Ĥanafī fiqh and a cross-reference provided for every ruling.

2. Fatāwā Amjadiyyah

A collection of his juridical rulings, published posthumously by his students in four volumes. The first covers topics until Ĥajj in 418 pages; the second from Kitāb al-Nikāĥ to Punishments [*ĥudūd*] in about 400 pages; the third from Trusts [*waqf*] to Inheritance [*farā'iđ*] in 439 pages and the fourth, The Book of Permissibility in 542 pages.

[1259] See the next appendix for a detailed review of *Bahār e Sharīát*.

[1260] Mawlānā Amjad Álī, Preface to the Seventeenth volume of *Bahār e Sharīát*.

3. Kanz al-Īmān:

A masterpiece and the finest translation of the Holy Qur'ān in Urdu, compiled by Alahazrat. But if it were not for Mawlānā Amjad Álī, the translation would have probably never seen the light of day. The story behind the translation is quite interesting, in Mawlānā Amjad Álī's own words:[1261]

> In those turbulent days, the situation was changing for the worse, as the means to mislead Sunnis were multiplying. I thought that one of the major means to misguide people was through the translations of the Glorious Qur'ān. In some places, they would peddle their heresies by distorting the meanings, and by choosing words in favour of their position; where they could not take advantage of possible ambiguity, they would add notes or marginalia, 'explaining' the verse according to their world view and adducing proof for their heresies. Among the Urdu translations available at that time, the one by Shāh Ábdu'l Qādir Dihlawī[1262] could be termed as a good one. Except for his translation, all others have mistakes and many other flaws. However, the translation of Shāh Ábdu'l Qādir is in archaic Urdu; people have stopped using these words and idioms for a long time and hence this was not of much use to common people. This gap gave an opportunity to heretics to push their own translations. There was a pressing need for an accurate translation, free from mistakes and errors that plagued existing ones. Also, the language had to be contemporary and such that common people could read and benefit from it. Therefore, I presented this request to Alahazrat Imām Aĥmad Riđā Khān. He had his reservations. He was apprehensive because of the enormous responsibility of the task.
>
> He said, "Of course, a translation is certainly necessary; but who will have it printed? How will it be printed? The scribe should be in the state of ablution (wuđū), and so also those who proof it. Immense care needs to be taken to ensure that not a single diacritic or dot is missed or misplaced. Pressmen and scribes/engravers[1263] should be in the state of wuđū all the time and should be careful while engraving on the stone. The discarded prints (due to imperfections, mistakes in inking etc.) should be handled carefully (and disposed

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[1261] See *Ĥayāt e Şadrush Sharīáh* by Muftī Ábdu'l Mannān Aáżamī, pp. 40-44.

[1262] He is the son of the famous imām Shāh Walīyullāh Dihlawī and brother of the ĥadīth scholar and imām, Shāh Ábd al-Ázīz Dihlawī.

[1263] *Kilkash*; this was the era of lithography and print terminology is in that context.

Wikipedia: Lithography (from Ancient Greek λίθος, lithos, meaning 'stone', and γράφειν, graphein, meaning 'to write') is a method of printing originally based on the immiscibility of oil and water. The printing is from a stone (lithographic limestone) or a metal plate with a smooth surface. It was invented in 1796 by German author and actor Alois Senefelder as a cheap method of publishing theatrical works. Lithography can be used to print text or artwork onto paper or other suitable material.

For a video demonstration of the process see *Khan Academy: Introduction to Lithography*, in addition to other instructional videos on YouTube.

appropriately).[1264] It is very difficult to observe all these conditions and precautions. When its printing appears such a remote possibility, what is the point in doing a translation? The purpose of translation is to benefit common folk – not just to adorn bookshelves.”

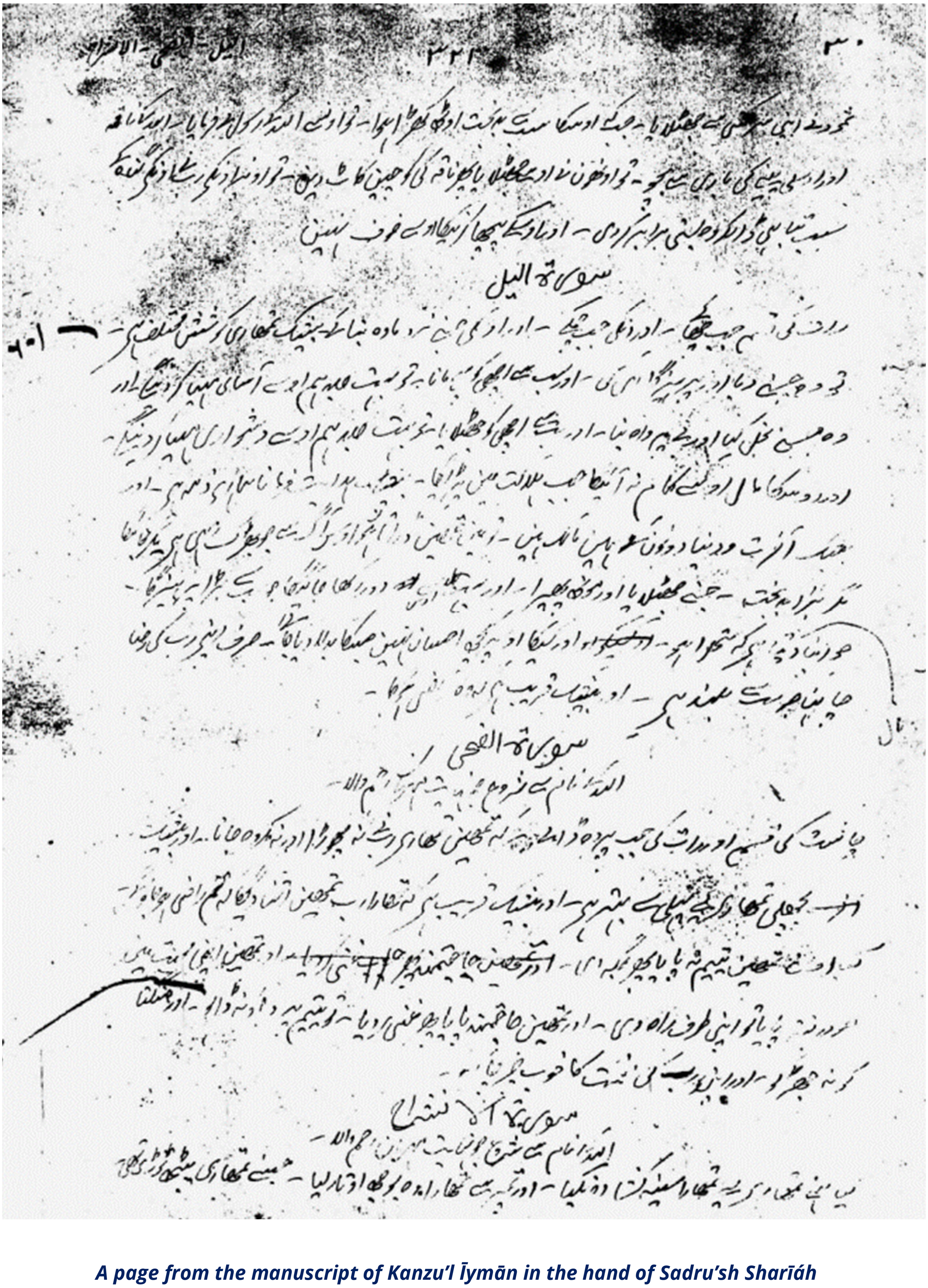
I told him: ‘Allāh-willing, I will fulfill all these conditions and take care of having it printed with all the precautions you have outlined. I will ensure that the Qur’ān and its translation will be printed in a manner that will not be in breach of sharīáh. Suppose we are unable to do this, it is still possible for someone in the future to carry out the printing (according to your conditions) in an attempt to benefit commonfolk. If you do not undertake this task, we will rue it in the future, and at that time our lament will be futile’. (He accepted in principle) but the actual process of translation was postponed for the time being.

Alahazrat then asked us to obtain available translations, so that their errors could be identified and warned against. This was also an important task. Alahazrat was against ordering the Qur’ān by post as it would not be handled with due respect.[1265] Therefore these translations had to be obtained by going to the place where it was available. I was extremely busy and I did not get time for months to obtain the translations in this fashion. Anyway, I somehow managed to obtain all the available and published translations according to the conditions prescribed by Alahazrat.

By the Grace of Allāh táālā, the process of translation had now begun. Initially, the manner of translation was thus: One verse of the Qur’ān would be recited and Alahazrat would dictate the translation. Thereafter, we would examine the translations of Shaykh Saádī, Shāh Waliyullāh, Shāh Ábdu’l Qadir, Shāh Rafīýuddīn, Deputy Nazir Aĥmad, Mirza Hayrat Dihlawī, Maulavi Ashraf Álī Thānawī and others. If any of these translations contained errors or inaccuracies, Alahazrat would point them out (explaining why they were wrong). After a few days, we realised that it would take a very long time if we continued in this manner and the task of identifying mistakes in translations of others was a separate project in itself. So it was decided that we drop this task for now, and after the (new) translation would be complete, we would then revisit this project of critical appraisal of other translations, if we could make time to do so. Hence, we stopped reading out the translations. However, Shaykh Saádī’s translation in Persian and the Urdu translation of Shāh Ábdu’l Qadir would be examined – and this continued until the last. The former translation is accurate and immaculate, except for one reservation. The author (Shaykh Saádī) is a Shāfiýī and there are certain verses of the Qur’ān which the Shāfiýīs interpret differently than the Ĥanafīs. In such places, his translation was against our madh’hab; barring this, there is nothing to fault in his translation.

[1264] In the past, concerning disposal of unusable scraps or books with Qur’ānic verses or religious writings with hallowed names of Allāh and His messengers, the ruling was that they should be buried; or the paper could be burned if the names had been erased.

[1265] The post office would be usually manned by non-Muslims. And even if it were managed by Muslims, throwing packages on the floor was unavoidable.



A page from the manuscript of Kanzu'l Īymān in the hand of Sadru'sh Sharīáh

As for the Urdu translation of Shāh Ábdu'l Qadir, there are some superficial defects. The work of translation continued thus for sometime and then I had to come back home,[1266] and the project was interrupted. After my return , we wanted to start it, but we could not due to other obligations. Come winter, we restarted the project. It would be raining outside and the lantern[1267] would have to be kept very close, and the moths were teeming – they would be on my hand, in my sleeves, on my trousers. Often, they would settle on the paper and pen[1268] making it difficult to write. Yet, I would write for hours in this state – until we eventually completed the translation. The manner of dictation (by Alahazrat) and my writing it down was thus: I would recite the complete *āyah* (verse), even if it were a lengthy one. Alahazrat would dictate the translation. Sometimes, he would dictate two or three lines without a pause. Yet, I would write it down without missing a single word. The date of translation would also be noted upon completion of that portion. The manuscript of the translation in my handwriting is in the possession of Mawlānā Naýīmuddīn (Murādābādī) until this day, who had it taken out from Alahazrat's bookshelves, for the purpose of having it printed,[1269] with the permission of Mawlānā Muşţafā Raza Khān.[1270] Even though the manuscript is in my own handwriting, I never intended to make it my property nor have I ever claim ownership [of the manuscript]. However, looking at the manuscript, one can gauge the speed with which the translation progressed.[1271] You will also notice that in spite of the various impediments, the manuscript is free from mistakes. I hope that this service of having the Qur'ān translated and writing down the translation will be a very big means for my salvation in the Hereafter. I do not think anyone else would have put up with such difficulties and obstacles that I faced in the course of the translation; others would have probably given up and the project would have been an idea that would never have materialised. The translation was finally completed [after such effort] and I now wanted Alahazrat to review it and add helpful annotations, where required. After repeated requests and much insistence, this task was also started and I wrote down a number of annotations in a two or three days. Going by what was written [in that short period], we were staring at a volumnious tafsīr spanning 10-12 volumes [if completed].[1272] It was then decided that such an extensive commentary was not required and some annotations on each page would suffice. Thus, we discontinued the first approach – and we never got

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[1266] Alahazrat was in Bareilly and the hometown of Mawlānā Amjad is Ghosi in Azamgarh, which is approximately 550-570 km from Bareilly (depending on the route) and a 12-hour journey by road on the National Highway, NH30 in our time. A hundred years ago, it would have been longer and more arduous.

[1267] *Kanz al-Īymān* was completed in 1912; this was an age of lanterns, lamps and candles.

[1268] In that age, people would write with reed pens, dipped in an inkpot.

[1269] Mawlānā Naýīmuddīn later added his commentary to the translation, titled *Khazā'in al-Írfān*.

[1270] Alahazrat's younger son, *Muftī Aáżam e Hind* [d. 1402/1981].

[1271] As he had marked the date at the end of each day's translation.

[1272] The page size in their time was extra large and this would be approximately 25-30 volumes of 1000 pages each in A4 size in our time.

> around to work on the second approach. Alas! If we had simply continued with the extensive commentary that Alahazrat had started – even if it were incomplete and would have reached a few parts, even then it would have been a wonderful gift for seekers of knowledge. Unfortunately, we deprived ourselves and others of [what could have been] a wonderful gift [to Muslims].[1273]

4. Kashf al-Astār,[1274] *a commentary on Máānī al-Aāthār*:

He began writing a commentary on Imām Ţaĥāwī's work in 1362, during his stay in Dādūn and completed the first half of the first volume in seven months. The illness and subsequent death of his son, Mawlānā Áţā'a al-Muşţafā, prevented him from completing the work, describing which he says:

> In the month of Muĥarram in 1362 (1943), I started compiling a commentary on *Sharĥ Máānī al-Aāthār*, upon the insistence of some of my students. This is a path-breaking work by Imām Ţaĥāwī, a fusion of fiqh and ĥadīth, which has not received a gloss until now.[1275] There are sporadic annotations by my teacher Mawlānā Waşīy Aĥmad Sūratī , but it is certainly insufficient for students.[1276]

The first half of the first volume spanned 450 pages in small writing and 35-36 lines on each page. Initially it was thought that the manuscript was lost,[1277] but this volume has recently been published.[1278]

5. Qāmiý al-Wāhiyāt min Jāmiý al-Juzyiyyāt

6. Al-Taĥqīq al-Kāmil fi Ĥukmi Qunūţ al-Nawāzil

7. Itmām Ĥujjat Nāmah

[1273] Sadru'sh Sharīáh laments that if they had continued the first approach, they would have compiled a valuable resource even if incomplete.

[1274] The name of the book was chosen by the son of *Sadrush Sharīáh.*

[1275] Şadru'sh Sharīáh was probably talking of a commentary for student; Some commentaries have existed for centuries, such as the *Mabānī al-Akhbār* of Imām Badruddin al-Áynī [d. 855 AH], who also wrote a supercommentary named *Nukhab al-Afkār fi Tanqīĥi Mabānī al-Akhbār Sharĥ Máānī al-Aāthār,* which was published recently in 19 volumes by the Ministry of Awqaf of Qatar.

[1276] Imām Áynī also wrote a separate work on the narrators of *Máānī al-Aāthār*, named: *Maghānī al-Akhyār fī Sharĥ Asāmī Rijāli Máānī al-Aāthār*, published in 2006 in 3 volumes by Dar al-Kotob al-Ílmiyyah, Lebanon. Another work on narrators of *Máānī al-Aāthār* is *Al-Yīthār bi Rijāli Máānī al-Aāthār* by Imām Qāsim Quţlūbughā al-Ĥanafī [d. 879 AH].

[1277] Shaykh Ábdu'l Ĥakīm Sharaf, in biography of Şadru'sh Sharīáh.

[1278] Edited and published by Mawlānā Faizān al-Muşţafā, who also happens to be a grandson of the author. The first volume (501 pages) was published in 1429 AH; the second volume (532 pages) published in 1430 AH by *Dā'iratu'l Máārif al-Amjadiyyah*, UP, India.

8. ***Islāmī Akhlāq o Aādāb***
9. ***Islāmī Qāýidah***

His Legacy

Mawlānā Amjad taught numerous students for more than half a century. His students established universities and mentored many others who went on to become prominent achievers and significant contributors of their time. Thousands of Ĥanafī schools in the subcontinent and the diaspora in the west, teachers in those schools and their students, their contributions to Ĥanafī fiqh, all owe a debt of gratitude to Şadru'sh Sharīáh, who planted the seeds, and nurtured the first plants which grew into huge, fruit bearing trees.

* * *

KEY EVENTS IN THE LIFE OF SADRU'S SHARĪÁH

A.H.	C.E.	AGE	EVENT
1296	1878	*	Birth of Mawlānā Amjad Álī in Ghosi, Azamgarh, UP
1314	1896	**18**	Leaves for Jaunpur to attend school and to study under Állāmah Hidayatullah Jaunpuri, a prominent student of Imām Fađl al-Ĥaqq Khayrābādī
1319	1901	**23**	Goes to Pilibhit for completion of studies
1320	1902	**24**	Graduates from the Pilibhit College of Hadith
1323	1905	**27**	Goes to Lucknow to learn medicine
1328	1910	**32**	In Patna (Bihar), he becomes a spiritual disciple and swears allegiance [*bayáh*] to Alahazrat Imām Aĥmad Riđā Khān.
			Joins *Madrasah Ahl e Sunnat*, Patna as a Ĥadīth teacher [*Shaykh al-Ĥadīth*]
			Begins practicing medicine
1329	1911	**33**	Resigns from the School in Patna
			Goes to Bareilly to visit Alahazrat
			Joins the school at Bareilly – Manzar e Islām – as a ĥadīth master [Shaykh al-Ĥadīth]
1330	1912	**34**	Works with Alahazrat to complete ***Kanz al-Iyman***, the Urdu translation of the Qur'ān, as a scribe, editor and in-charge of the Printing Press.
			Father passes away
1333	1914	**37**	On the occasion of the *úrs* of Mawlā Aāl RasūlAllāh Marahrawi, Alahazrat appoints him as one of his spiritual heirs and grants him permission in all the four ţarīqahs: Qādirī, Chishti, Suhrawardi and Naqshbandi.
1334	1915	**38**	Commencement of ***Bahar e Shariat***
1335	1916	**39**	Bahar e Sharīát – Volume 2 Completed
			Bahar e Sharīát – Volume 1 Completed
1336	1917	**40**	Travels to Rangoon, for what later became a historical debate
			Birth of his son: Állāmah Ábdu'l Muşţafā al-Azhari
1337	1918	**41**	First Ĥajj
			Bahar e Sharīát – Volume 3 Completed
			Bahar e Sharīát – Volume 4 Completed

A.H.	C.E.	AGE	EVENT
1338	1919	**42**	Alahazrat goes to receive Mawlānā Amjad upon his arrival from Ĥarāmayn after his Ĥajj.
			Bahar e Sharīát – Volume 8 Completed
1339	1920	**43**	Alahazrat appoints him as the Qāđī of the country.
1342	1924	**46**	Joins **Moiniyyah Osmania** University in Ajmer as the Principal
1344	1926	**48**	Board Member of the committee that formulated the syllabi from tenth standard until M.A. in Aligarh Muslim University.
1348	1929	**52**	Bahar e Sharīát – Volume 9 Completed
1351	1932	**55**	Provides advisory and support to the establishment of the **Ashrafia College** in Mubarakpur, which has now become the foremost Sunni-Ĥanafī university in India
1352	1933	**56**	Returns to Bareilly and takes up the position of Shaykh al-Ĥadīth in **Manzar e Islām** University.
1353	1935	**57**	Attends the inauguration of **Mişbāĥ al-Úlūm** [***Ashrafiyyah***] College in Gola Bazaar, Mubarakpur, U.P.
			Bahar e Sharīát – Volume 10 Completed
1356	1937	**60**	Joins **Hafiziyyah College** in Aligarh as a Principal
1362	1943	**66**	Commences his commentary on ***Ţaĥāwī***: ***Sharĥ Máānī al-Aāthār*** upon request of his prominent students.
			Bahar e Sharīát – Volume 17 Completed
1363	1945	**67**	Goes to Maz'haru'l Úlūm in Benaras as a Principal
			Additional responsibility as a Ĥadīth master in Maz'haru'l Úlūm
			Bahar e Shariat volume 17 completed
1366	1947	**70**	Lays the foundation stone of **Shams al-Úlūm** college at Ghosi [his birthplace].
1367	1948	**71**	His last fatwā, 24 days before his demise.
			Embarks on his second Ĥajj, and en route to Makkah, falls ill with pneumonia in Bombay
			Passes away from this temporal world

* * *

APPENDIX H

A NOTE ON BAHĀR E SHARĪÁT

Bahār e Sharīát is an encyclopedia of Ĥanafī fiqh in Urdu. This masterpiece was compiled by Imām Amjad Álī Aáżamī [1296-1368 AH / 1878-1948 CE], famously known in the subcontinent as *Şadru'sh Sharīáh*. He was an outstanding Ĥanafī jurist, ĥadīth master and a teacher par excellence of his time. He was a student and disciple of the great Indian jurists and ĥadīth masters of the 14th century, Imām Aĥmad Riđā Khān [d. 1340 AH] and Imām Wasiy Aĥmad Sūratī [d.1330 AH].

Period and Timeline of Compilation:

The author began the compilation of the work in 1334 AH (1915 CE) and completed the 17th volume in 1363 AH (1943 CE) over a period of **29 years**. Unlike authors who dedicate their time to writing, Imām Amjad was a full time teacher, an active muftī and a community leader. In his own words, the book was compiled mostly during Ramađān, which is the time for school holidays and at other occasions when there would be a pause in other activities.

Quick Appraisal

Bahār e Sharīát is a comprehensive reference, an encyclopedia of Ĥanafī fiqh in Urdu. Some of the outstanding features of this work are:

1. Legal rulings are compiled and arranged in the order of Ĥanafī textbooks [see table further below for the overall plan].
2. The general structure of each section/topic is as follows:
    a. Qur'ān verses about that topic
    b. Relevant ĥadīth about the topic
    c. Legal rulings in the topic
    d. Definition of technical terms where necessary
3. The source of each legal ruling is mentioned next to the ruling.
4. Ĥadīth mentioned at the beginning of the topic are referenced.

5. In cases where jurists have different opinions, the author has made an effort to mention the preferred ruling; this spares an ordinary reader the dilemma of choosing from multiple opinions.
6. Use cases and examples are mentioned in places to clarify the concept.
7. Definitions of technical terms are mentioned when they are first introduced.

Books of ĥadīth cited in *Bahār e Sharīát*:

1. *Şaĥīĥ al-Bukhārī*
2. *Şaĥīĥ Muslim*
3. *Abū Dāwūd*
4. *Jāmiý Tirmidhī*
5. *Sunan Ibn Mājah*
6. *Sunan Nasā'īy*
7. *Musnad Imām Aĥmad*
8. *Muwaţţa Imām Mālik*
9. *Musnad Bazzār*
10. *Sunan Dāraquţnī*
11. *Sunan Dārimī*
12. *Musnad al-Firdaws of Daylamī*
13. *Sharĥ Máānī al-Aāthār* (Ţaĥāwī)
14. *Sharĥ al-Sunnah* (Baghawi)
15. *Şaĥīĥ ibn Khuzaymah*
16. *Şaĥīĥ ibn Ĥibbān*
17. *Al-Mukhtārah of* Điyā'a al-Maqdisi
18. *Mújam al-Kabīr* (Ţabarānī)
19. *Mújam al-Awsaţ* (Ţabarānī)
20. *Mújam al-Şaghīr*(Ţabarānī)
21. *Kitāb al-Aāthār* (Imām Muĥammad)
22. *Kanz al-Úmmāl* (Álī Muttaqi al-Hindi)

23. *Mishkāt al-Maşābīĥ* (Khaţīb Tabrīzī)
24. *Musnad Abū Yaálā*
25. *Muwaţţa Imām Muĥammad*
26. *Al-Mustadrak* of al-Ĥākim (al-Nīsābūrī)
27. *Maárifatu’s Şaĥābah* of Abū Nuáym
28. *Muşannaf* of Ábdu’l Razzāq
29. *Hilyatu’l Awliyā’a* (Abū Nuáym)
30. *Tārīkh al-Kabīr* (Bukhārī)
31. *Tārīkh Nisabur* (Ĥākim)
32. *Al-Ĥişn al-Ĥaşīn* (Ibn al-Jazry)
33. *Al-Daáwāt al-Kabīr* (Bayhaqī)
34. *Al-Targhīb wa’t Tarhib* (Mundhirī)
35. *Shuab al-Īymān* (Bayhaqī)
36. *Sunan al-Kubra* (Bayhaqī)
37. *Tārīkh Baghdad* (Khaţīb Baghdādī)
38. *Tārīkh Dimashq* (Ibn Ásākir)
39. *Nawadiru’l Uşūl* (Ĥakīm Tirmidhī)
40. *Amal al-Yawm wa’l Laylah* (Ibn al-Sunnī)
41. *Al-Bath wa’n Nushur* (Bayhaqī)
42. *Ithbat Adhab al-Qabr* (Bayhaqī)
43. *Al-Sunan al-Şughrā* (Bayhaqī)
44. *Marifatu’s Sunan wa’l Aāthār* (Bayhaqī)

Legal rulings have been drawn from the following books of fiqh:

1. *Baĥr ar-Rā’iq Sharĥ Kanz al-Daqā’iq* (Zaynuddīn Ibn Nujaym)
2. *Al-Jāmiý al-Wajīz* or *Fatāwā Bazzāziyyah* (Muĥammad al-Bazzāz al-Kardari)
3. *Al-Badāyiý al-Şanāyiý* (Álā’uddīn Abū Bakr al-Kāsānī)
4. *Tanwīr al-Abşār* (Tumurtāshī al-Ghazzī)

5. *Tabyīn al-Ĥaqā’iq Sharĥ Kanz al-Daqā’iq* (Úthmān ibn Álī al-Zaylaýī)
6. *Al-Jawharah al-Nayyirah* (Abū Bakr ibn Álī al-Ĥaddād al-Zabīdī)
7. *Ĥalbatu’l Mujallī Sharĥ Munyatu’l Muşallī* (Muĥammad al-Kāshaghrī)
8. *Fatāwā Khayriyyah* (Khayruddīn al-Ramlī)
9. *Khulasatu’l Fatāwā* (Iftikhāruddīn Ţāhir al-Bukhārī)
10. *Al-Durr al-Mukhtār* (Álā’uddīn al-Ĥaşkafī)
11. *Dhakhīrah al-Burhāniyyah* (Burhānuddīn Maĥmūd ibn Aĥmad ibn Māzah)
12. *Radd al-Muĥtār* (Ibn Áābidīn al-Shāmī)
13. *Sharĥ al-Wiqāyah* (Sadru’sh Sharīáh Úbaydullāh ibn Masúūd al-Maĥbūbī)
14. *Ghunyatu Dhawi’l Aĥkām* (Ĥasan ibn Ámmār al-Shurunbulālī)
15. *Majmaá al-Anhur Sharĥ Multaqā al-Abhur* (Ábdu’l Raĥmān al-Kalyūbī)
16. *Shalbiyyah álā Tabyin* (Aĥmad ibn Yūnus al-Shalbī)
17. *Ţaĥtāwī álā Maraqi’l Falāĥ* (Aĥmad al-Ţaĥtāwī)
18. *Fatāwā Alamgiri* (Committee of Scholars)[1279]
19. *Ínāyah Sharĥ al-Hidāyah* (Akmaluddīn Muĥammad al-Bābartī)
20. *Ghunyah al-Mustamlī* (Ibrāhīm al-Ĥalabī)
21. *Ghāyatu’l Bayān Sharĥ al-Hidāyah* (Qiwāmuddīn Amīr al-Atqānī)
22. *Durar al Ĥukkām* (Mullā Khusruw)
23. *Ghurar al-Aĥkām* (Mullā Khusruw)
24. *Fatāwā Ridawiyyah* (Aĥmad Riđā Khān al-Baraylawī)
25. *Fat’h al-Qadīr* (Kamāluddin Ibn Humām)
26. *Fatāwā Qāđī Khān* (Qāđī Khān Ĥasan ibn Manşūr al-Awzjandi al-Farghānī)
27. *Fatāwā Qārī al-Hidāyah* (Úmar ibn Álī Abī Ĥafş al-Kinānī)
28. *Kashf al-Ghiţā’a* (Ĥāfiż Ábdu’l Mu’min al-Dimyāţī)

[1279] This is a collection of legal rulings commissioned by the Mughal Emperor Aurangzeb, whose title ***Ālamgīr*** means ‘Victor of the World.’ Hence, the collection was named *Fatāwā Ālamgīrī*. It is also known as *Fatāwā al-Hindiyyah*. It is said that nearly 500 scholars contributed to this collection..

29. *Kanzu’d Daqā’iq* (Abī’l Barakāt Ĥāfiżuddīn Ábdullāh al-Nasafī)
30. *Lubāb al-Manasik* (Raĥmatullāh al-Sindī)
31. *Marāqi’l Falāĥ Sharĥ Nūr al-Iyđāĥ* (Ĥasan ibn Ámmār al-Shurunbulālī)
32. *Munyatu’l Muşallī* (Sadīduddīn al-Kāshaghrī)
33. *Muntaqā* (al-Ĥākim al-Shahīd)
34. *Muĥīţ al-Burhānī* (Burhānuddīn Maĥmūd ibn Aĥmad ibn Māzah)
35. *Maslak al-Mutaqassit* (Álī al-Qārī)
36. *Al-Mabsūţ* (Shamsu’l Aimmah Sarakhsī)[1280]
37. *Minĥatu’l Khāliq* (Gloss on *Baĥr ar-Rāyiq* by Ibn Áābidīn)
38. *Nażm Zandavisati* (Yaĥyā ibn Álī Zandavisati)[1281]
39. *Wishāĥ al-Jīd* (Aĥmad Riđā Khān)
40. *Al-Hidāyah* (Burhānuddīn Marghīnānī)
41. *Natā’ij al-Afkār Sharĥ al-Manar* (Ázmī-Zādah Muşţafā ibn Pir Muĥammad)
42. *Saghīrī* or *Mukhtaşar Ghunyah or Ĥalabī Şaghīr* (Ibrāhīm al-Halabi)
43. *Al-Tajnīs wa’l Mazīd* (Álī ibn Abū Bakr al-Marghīnānī author of *Al-Hidāyah*)
44. *Fatāwā Tātār-Khaniyah* (Farīduddīn Áālim ibn Álā’a Indrapati Dihlawī)
45. *Nahr al-Fa’iq* (Sirājuddīn Úmar Ibn Nujaym)

It should be noted that the author does not always cite from these books directly; rather, in places, he quotes from other sources such as *Radd al-Muĥtār* that cite them.

* * *

[1280] It could also refer to Imām Muĥammad’s *Kitāb al-Aşl* also known as *Al-Mabsūţ*. Interestingly, several works are named *Al-Mabsūţ*, but when mentioned without qualification it refers to Imām Sarakhsī’s work. Other Ĥanafī jurists who have named their books Al-Mabsūţ include: Abu’l Layth Samarqandī [d.375 AH], Sayyid Abī Shujāá [d. before 500 AH], Nāşiruddīn Samarqandī [d. 556 AH], Shamsu’l Ayimmah Ábdu’l Ázīz al-Ĥalwānī [d. 448 AH], Shaykhu’l Islām Khawāhir-Zādah Muĥammad ibn Ĥusayn al-Bukhārī [d. 483 AH], Şadru’l Islām Abu’l Yusr Pazdawī [d. 493 AH], Álā’uddīn Isbījābī and Fakhru’l Islām Pazdawī [d. 482 AH].

[1281] The pronunciation of *Zandavisati* is mentioned in *Al-Fawā’id al-Bahiyyah* by al-Lucknawi, who attributed it to Álī al-Qārī; it is also said that there was an additional yā after wāw, and thus pronounced as *Zandavīsati*. In *Kashf al-Żunūn*, his name is mentioned as Ĥusayn ibn Yaĥyā under the entry *Rawđatu’l Úlamā*.

Given below is a list of the most important compilations of ĥadīth related to legal rulings or *aĥādīth al-aĥkām*; the number of ĥadīth in such works is also mentioned:[1282]

#	Name of the Book	Author	Number of Ĥadīth
1	**Al-Aĥkām al-Kubrā**	Ábdu'l Ĥaqq Ishbili (d.581 AH)	**~5,000**
2	**Al-Aĥkām al-Wusţā**	Ábdu'l Ĥaqq Ishbili (d.581 AH)	**~5,000**
3	**Al-Aĥkām al-Şughrā**	Ábdu'l Ĥaqq Ishbili (d.581 AH)	**115**
4	**Úmdatu'l Aĥkām**	Ábdu'l Ghanī Maqdisi (d. 600 AH)	**430**
5	**Úmdatu'l Aĥkām al-Kubrā**	Ábdu'l Ghanī Maqdisi (d. 600 AH)	**860**
6	**Al-Muntaqā min Akhbāri'l Muşţafā**	Majduddīn Ibn Taymiyyah (d.652 AH)	**3,926**
7	**Sunan wa'l Aĥkām**	Điyā'a al-Maqdisi (d. 643 AH)	**6,397**
8	**Ghāyatu'l Iĥkām fi Aĥādīth al-Aĥkām**	Muĥibbuddin al-Ţabarī (d. 694 AH)	**13,265**
9	**Al-Ilmām fī Aĥādīth al-Aĥkām**	Ibn Daqīq al-Ýīd (d.702 AH)	**1,291**
10	**Al-Muĥarrar fī Aĥādīth al-Aĥkām**	Ibn Ábdu'l Hādī (d.744 AH)	**1,324**
11	**Al-Bulghah fi Aĥādīth al-Aĥkām**	Úmar ibn Álī ibn Mulaqqin (804 AH)	**508**
12	**Taqrību'l Asānīd wa Tartīb al-Masānīd**	Ábdu'l Raĥīm al-Írāqī (d. 806 AH)	**606**
13	**Bulūgh al-Marām min Adillati'l Aĥkām**	Ibn Ĥajar al-Ásqalānī (d.852 AH)	**1,568**

In addition to being a book of rulings, *Bahār e Sharīát* mentions approximately **2,224** ĥadīth related to *aĥkām*, as enumerated by Mawlānā Qamaru'l Ĥasan Misbahi (see table below). These are complete narrations along with the mention of the source and the first narrator (i.e. the şaĥābī) – as for snippets cited as references or in translation, the number would be far higher; this is visible in the first volume of ***Bahar***, the volume on Creed

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[1282] Ábdu'l Ĥaqq al-Ishbīlī's *Kubrā* and *Wusţā* have almost the same ĥadīth, except that in the former he included the *asanīd*, whereas in the latter, ĥadīth are cited sans *asanīd*.

[*áqīdah*]. For example, one paragraph about the Divine Attributes of Allāh táālā, #28, is derived from more than 40 verses of the Qur'ān [listed in Appendix A]. The sentences in this paragraph are verbatim translations of portions of the verses from which they are drawn. The author's proficiency in ĥadīth shines through in transmitted statements of belief [*manqūl*]: about Prophethood, the Hereafter, Paradise and Hell etc. An unsuspecting reader may take a passage to be the author's own description drawn from reports, whereas it is a composite of verbatim translations from multiple ĥadīth and Qur'ānic verses, skillfully and seamlessly put together as one contiguous paragraph. For example, describing the Pool of Kawthar, A#106, he writes:

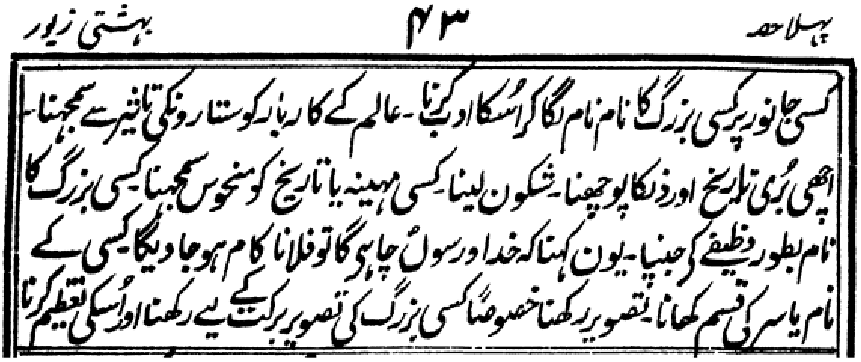
> **A106.** The Pool of Kawthar is certainly true and exists in reality. This is given to our Prophet ﷺ. **[1]** The length of this pool is as much as the distance one can travel in a month. **[2]** There will be domes of pearls on either banks.**[3]** The pool will be square; i.e., of equal length and breadth. **[4]**. The floor [or the sediment at the bottom] of this pool will be ambrosial musk,**[5]** its water will be whiter than milk, sweeter than honey and has a fragrance better than musk.**[6]** The cups and glasses placed on its banks for people to drink will be greater in number than the stars in the sky.**[7]** One who drinks from this pool will never be thirsty again.**[8]** There will be two waterspouts from which water will be flowing in it from the streams of Paradise; the first will be made of gold and the other made of silver.**[9]**
>
> 1. *Sūrah al-Kawthar verse 1. Bukhārī §4965-66; Musnad Aĥmad §26403 and §12542; Abū Dāwūd §4748; Tirmidhī §3359.*
> 2. *Bukhārī §6579*
> 3. *Bukhārī §4964, §6581; Tirmidhī §3359.*
> 4. *Muslim, 2292.*
> 5. *Tirmidhī §3360.*
> 6. *Bukhārī §4964, §6581; Muslim §2300, §2303.*
> 7. *Bukhārī §6579; Muslim §400, §2292; Musnad Aĥmad §13578.; Abū Dāwūd §4747.*
> 8. *Musnad Aĥmad §15121, §23317-23318, Bukhārī §6579, §7050, §7051; Muslim §2292.*
> 9. *Muslim §2301, Musnad Aĥmad §22426*

Compare this with *Bihishti Zeywar*[1283] of Ashraf Álī Thānawī, in the first volume, the áqīdah portion covers hardly 7 pages – and in the next 4 pages he lapses into his Wahābī delirium of terming anything as polytheism and disbelief indiscriminately.

[1283] Even though *Bihishti Zeywar* cannot be compared to the obviously superior class and level of *Bahar e Sharīát*, many Deobandis pretend that it is otherwise. *Zeywar* was written specifically for the guidance of housewives, and back in those days, literacy among women was abysmally low; hence it addresses rank

For example:

> Naming children as Álī Bakhsh, Ĥusayn Bakhsh or Ábdu'l Nabiy… Keeping pictures, especially keeping pictures of pious people for blessing and to respect such a picture.



بہشتی زیور ۴۳ پہلا حصہ

کسی جانور پر کسی بزرگ کا نام نام لگا کر اسکا ادب کرنا۔ عالم کے کاروبار کو ستارونکی تاثیر سے سمجھنا۔
اچھی بری تاریخ اور دنکا پوچھنا۔ شکون لینا۔ کسی مہینہ یا تاریخ کو منحوس سمجھنا۔ کسی بزرگ کا
نام بطور وظیفے کے جپنا۔ یوں کہنا کہ خدا ورسولؐ چاہیگا تو فلانا کام ہوجاویگا۔ کسی کے
نام یا سر کی قسم کھانا۔ تصویر رکھنا خصوصًا کسی بزرگ کی تصویر برکت کے لیے رکھنا اور اسکی تعظیم کرنا

According to Thānawī, 'keeping pictures' is a matter of kufr and shirk! The name ***Ábdu'n Nabiy*** – meaning, slave of the Prophet – is also ruled as a matter of kufr and shirk. Even though, not only have jurists allowed this name, some prominent scholars bear that name! *Al-Durr al-Mukhtār* is a text book of Ĥanafī fiqh, which is a gloss on Tumurtāshi's *Tanwīr al-Abșār*, which is also used by Deobandis as an authoritative reference. In the preface of the book, Imām Álā'uddīn al-Haşkafī[1284] mentions his *isnād* thus:

> … the teacher of my teacher, Shaykhu'l Islām Muĥammad ibn Ábdullāh al-Tumurtāshī al-Ĥanafī al-Ghazzī,[1285] among the prominent and reliable later scholars, the righteous ones; for I narrate from my teacher, **Shaykh Abdu'n Nabiy** al-Khalīlī who narrates from the author [i.e. Tumurtāshī], from Ibn Nujaym al-Mişrī via his *sanad* reaching the founder of the school, Abū Ĥanīfah and via his *sanad* until the Prophet ﷺ, the Chosen, the Elect.

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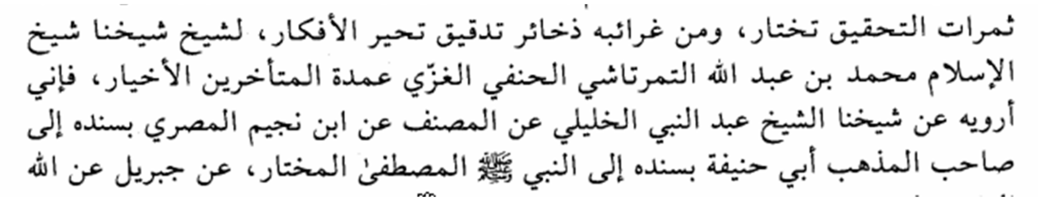
illiterates and describes basics such as alphabets; however, *áqīdah* is discussed from p.34 [in the original edition]. Later Deobandis adopted this work as one of their key introductory and necessary texts and now cite it as an authoritative work. It is also a historical fact that *Bahar* was written to counter *Zeywar* and prevent the spread of false notions and patently wrong rulings mentioned in that book. Later, Állāmah Hashmat Álī wrote a four volume work, *Işlāĥ e Biĥishti Zeywar,* refuting the numerous mistakes in Thānawī's *Zeywar*.

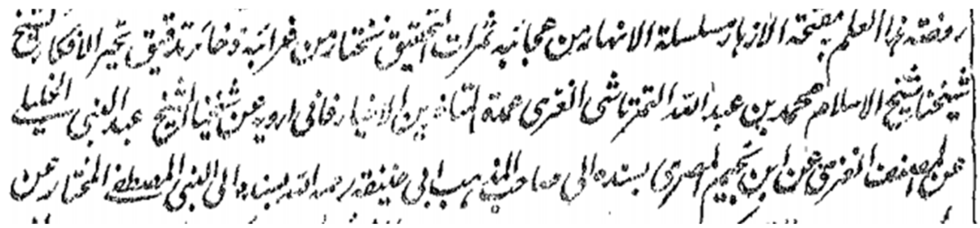
[1284] Imām Muĥammad ibn Álī al-Dimashqī, famously known as Álā'uddīn al-Ĥaşkafī; he was born in Damascus in 1021 or 1025 AH and passed away in 1088 AH. Among his teachers are Shaykh Khayruddin al-Ramlī and Shaykh Ábdu'l Nabiy al-Khalīlī as mentioned above. He is the author of many works among which are, *Ifāđatu'l Anwār Sharĥ al-Manār* and *Al-Durr al-Muntaqā fī Sharĥ al-Multaqā* (*al-Ab'hur*).

[1285] Imām Muĥammad ibn Ábdullāh ibn Aĥmad al-Khaţīb al-Ghazzi al-Tumurtāshī (as affirmed by Ibn Áābidīn); he was born in Gaza, Palestine in 939 AH and was buried there after his passing in 1004 AH. Imām Ramli is from Ramlah, Ĥaşkafī's shaykh is from al-Khalīl [Hebron], Tumurtāshī is from Gaza – all of them are places in Palestine.

A snapshot of this passage is reproduced below from a modern print, and from a version printed in India in 1877:



ثمرات التحقيق تختار، ومن غرائبه ذخائر تدقيق تحير الأفكار، لشيخ شيخنا شيخ
الإسلام محمد بن عبد الله التمرتاشي الحنفي الغزّي عمدة المتأخرين الأخيار، فإني
أرويه عن شيخنا الشيخ عبد النبي الخليلي عن المصنف عن ابن نجيم المصري بسنده إلى
صاحب المذهب أبي حنيفة بسنده إلى النبي ﷺ المصطفىٰ المختار، عن جبريل عن الله



If it were shirk or even impermissible, the great scholar Tumartāshī al-Ghazzī would have asked his student [al-Khalīlī] to change his name, which he did not – as it is clear from Ĥaşkafī's mention of the name.

The scholar Állāmah Muĥammad Áābid Sindī al-Madanī [1190-1257 AH], has written a monograph on the permissibility of the name, titled: *Shifā'u Qalbi Kulli Sa'uūl fī Jawāzi man Tasammā bi-Ábdu'n Nabiy wa Ábdu'r Rasūl.*

Shaykh **Ábdu'r Rasūl** al-Barzanjī [1040-1103 AH], is another famous Shāfiýī scholar from Madīnah, author of *Al-Ishāáh li Ashrāţi's Sāáh,* on the portents of the Final Hour.

* * *

Bahār e Sharīát in Numbers

Given below is a tabulation of the number of verses and the ĥadīth cited in *Bahār e Sharīát.*[1286] The ĥadīth enumerated below are those cited as a proper narration; numerous ĥadīth are cited as relevant snippets or between the text as is evident from the footnotes in the first volume.

[1286] ***Bahār e Sharīát: Ek Taĥqīqī Mutālaáh*** by Mawlānā Qamaru'l Ĥasan Misbahi in ***Sadrush Sharīáh Number***, *Ashrafiyyah* magazine, November, 1995, p. 238.

* The *Ílmiyyah* edition of *Bahār e Sharīát* includes references of verses and ĥadīth cited in translation or as snippets. I have added many others in my translation that are not mentioned by *Ílmiyyah.*

#	Topics	Qur'ān Verses	Ĥadīth	Rulings
1	*Faith and Doctrine**	**14**	**-**	**28**
2	*Purification, Purity*	**12**	**82**	**669**
3	*Prayer*	**59**	**279**	**843**
4	*Prayer Cont'd (Jumuah-Janā'iz)*	**33**	**197**	**896**
5	*Poor-Due, Charity, Fasting*	**22**	**229**	**560**
6	*Pilgrimage*	**39**	**115**	**486**
7	*The Book of Marriage*	**14**	**48**	**414**
8	*The Book of Divorce*	**26**	**21**	**753**
9	*Manumission, Oaths, Punishments, Theft, Robbery, The Book of War*	**44**	**118**	**739**
10	*Foundlings, Waifs, Missing People, Partnership, Endowment*	**-**	**25**	**568**
11	*The Book of Business*	**15**	**101**	**772**
12	*Sponsorship, Guarantors, Debt Transfer, Judicature, Witness, Testimony, Agency*	**12**	**40**	**654**
13	*Claims, Acknowledgement, Reconciliation*	**7**	**5**	**594**
14	*Sleeping Partner, Deposits, Loans, Gifts, Hiring and Leasing, Patronage*	**6**	**24**	**541**
15	*Duress, Compulsion, Interdiction, Licensed Slaves, Usurpation, Pre-emption, Partition, Division, Agriculture, Irrigation, Lawful Slaughter of Animals, Sacrifice of Animals*	**11**	**85**	**656**
16	*Prohibitions and Permissions*	**64**	**814**	**528**
17	*Cultivation of Wastelands, The Book of Drinks, Game and Hunting, Mortgages, Pawning, Penal Law and Penalties*	**17**	**41**	**293**
	TOTAL	**395**	**2224**	**9993**
18	*Penal Law and Penalites, Fines and Compensations, Indemnification*	**4**	**28**	**726**
19	*Wills, Bequests*	**3**	**8**	**452**
20	*Inheritance*	**2**	**17**	**178**
	TOTAL	**9**	**53**	**1356**
	GRAND TOTAL	**404**	**2277**	**11,349**

Note: Ṣadru'sh Sharīáh compiled only the ĥadīth and a few rulings in the 18th volume, before his passing; the rest of the work in three additional volumes (18-20) were compiled by his students (one of his sons among them).

In summary, Bahār e Sharīát is a comprehensive handbook of Ĥanafī fiqh and a ready reference for authoritative legal rulings, case illustrations and precedents in the Ĥanafī madh'hab. What sets this book apart from similar works in Urdu is its comprehensive listing of ĥadīth and Qur'ānic verses pertaining to every fiqh topic. It is widely used by Muftīs across the Urdu-speaking world due to its clarity and accuracy, and it is cited both as evidence and for legal precedents. Nearly four generations of Ĥanafī scholars have come to regard it as an indispensable resource, and in-shā'Allāh, it will continue to benefit many more generations to come.

May Allāh táālā reward Imām Amjad Álī abundantly for the stellar service he has rendered to this Ummah and the exquisite gift he has presented to Urdu-speaking Hanafis. Indeed, as someone has aptly described it, this is truly –

a book that makes one a scholar.

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List of Books in Bahar e Sharīát (Ordered as per Al-Durr al-Mukhtār)

#	NAME OF THE BOOK	TRANSLATED NAME	VOLUME
1	**Al-Áqāýid**	Faith and Doctrine	**01**
2	**Al-Ţahārah**	Purification, Purity	**02**
3	**Al-Şalāt**	Prayer	**03, 04**
4	**Al-Zakāh**	Poor-Due, Charity	**05**
5	**Al-Şawm**	Fasting	**05**
6	**Al-Ĥajj**	Pilgrimage	**06**
7	**Al-Nikāĥ**	The Book of Marriage	**07**
8	**Al-Ţalāq**	The Book of Divorce	**08**
9	**Al-Ítq**	Manumission	**09**
10	**Al-Aymān**	Oaths	**09**
11	**Al-Ĥudūd**	Statutory Punishment	**09**
12	**Al-Sariqah**	Theft, Robbery	**09**
13	**Al-Siyar**	The Book of War	**09**
14	**Al-Laqīţ**	Foundlings	**10**
15	**Al-Luqaţah**	Waifs	**10**
16	**Al-Mafqūd**	Missing People	**10**
17	**Al-Sharikah**	Partnership	**10**
18	**Al-Waqf**	Endowment	**10**

#	NAME OF THE BOOK	TRANSLATED NAME	VOLUME
19	**Al-Buýū'u**	The Book of Business	**11**
20	**Al-Kafālah**	Sponsorship, Guarantors	**12**
21	**Al-Ĥawālah**	Debt Transfer	**12**
22	**Al-Qađā'a**	Judicature	**12**
23	**Al-Shahādāt**	Witness, Testimony	**12**
24	**Al-Wakālah**	Agency	**12**
25	**Al-Daáwā**	Claims	**13**
26	**Al-Iqrār**	Acknowledgement	**13**
27	**Al-Şulĥ**	Reconciliation	**13**
28	**Al-Muđārabah**	Sleeping Partner	**14**
29	**Al-Īydāá**	Deposits	**14**
30	**Al-Áāriyah**	Loans	**14**
31	**Al-Hibah**	Gifts and Presents	**14**
32	**Al-Ijārah**	Hiring and Leasing	**14**
33	**Al-Walā'a**	Patronage	**14**
34	**Al-Ikrāh**	Duress, Compulsion	**15**
35	**Al-Ĥajr**	Interdiction	**15**
36	**Al-Ma'dhūn**	Licensed Slaves	**15**
37	**Al-Ghaşb**	Usurpation	**15**

#	NAME OF THE BOOK	TRANSLATED NAME	VOLUME
38	**Al-Shuf-áh**	Pre-emption	**15**
39	**Al-Qismah**	Partition, Division	**15**
40	**Al-Muzāraáh**	Agriculture	**15**
41	**Al-Musāqāh**	Irrigation	**15**
42	**Al-Dhabā’iĥ**	Slaughtering Animals	**15**
43	**Al-Uđĥiyah**	Sacrifice of Animals	**15**
44	**Al-Ĥażr wa’l Ibāĥah**	Prohibitions & Permissions	**16**
45	**Iĥyā’a al-Mawāt**	Cultivation of Wastelands	**17**
46	**Al-Ashribah**	The Book of Drinks	**17**
47	**Al-Şayd**	Game and Hunting	**17**
48	**Al-Rahn**	Mortgages, Pawning	**17**
49	**Al-Jināyāt**	Penal Law and Penalties	**17, 18**
50	**Al-Diyāt**	Fines and Compensations	**18**
51	**Al-Máāqil**	Indemnification	**18**
52	**Al-Waşāyā**	Wills, Bequests	**19**
53	**Uşūl al-Fiqh**	Principles of Jurisprudence	**19A**
54	**Aādāb al-Iftā’a**	Issuing Legal Rulings	**19A**
55	**Kitāb al-Farā’iđ**	Inheritance	

NAMES OF BOOKS/CHAPTERS IN FIQH TEXT BOOKS

#	Al-Durr al-Mukhtār	Kanz al-Daqā’iq	Al-Qudūrī
1	*Kitāb al-Ţahārah*	*Kitāb al-Ţahārah*	*Kitāb al-Ţahārah*
2	*Kitāb al-Şalāt*	*Kitāb al-Şalāt*	*Kitāb al-Şalāt*
3	*Kitāb al-Zakāt*	*Kitāb al-Zakāt*	*Kitāb al-Zakāt*
4	*Kitāb al-Şawm*	*Kitāb al-Şawm*	*Kitāb al-Şawm*
5	*Kitāb al-Ĥajj*	*Kitāb al-Ĥajj*	*Kitāb al-Ĥajj*
6	*Kitāb al-Nikāĥ*	*Kitāb al-Nikāĥ*	*Kitāb al-Buýū’u*
7	*Kitāb al-Ţalāq*	*Kitāb al-Rađā’á*	*Kitāb al-Rahn*
8	*Kitāb al-Ítq*	*Kitāb al-Ţalāq*	*Kitāb al-Ĥajr*
9	*Kitāb al-Aymān*	*Kitāb al-Iýtāq*	*Kitāb al-Iqrār*
10	*Kitāb al-Ĥudūd*	*Kitāb al-Aymān*	*Kitāb al-Ijārah*
11	*Kitāb al-Sariqah*	*Kitāb al-Ĥudūd*	*Kitāb al-Shuf-áh*
12	*Kitāb al-Jihād*	*Kitāb al-Sariqah*	*Kitāb al-Shirkah*
13	*Kitāb al-Laqīţ*	*Kitāb al-Siyar (Kitāb al-Jihād)*	*Kitāb al-Muđārabah*
14	*Kitāb al-Luqaţah*	*Kitāb al-Laqīţ*	*Kitāb al-Wakālah*
15	*Kitāb al-Aābiq*	*Kitāb al-Luqaţah*	*Kitāb al-Kafālah*
16	*Kitāb al-Mafqūd*	*Kitāb al-Aābiq*	*Kitāb al-Ĥawālah*
17	*Kitāb al-Shirkah*	*Kitāb al-Mafqūd*	*Kitāb al-Şulĥ*
18	*Kitāb al-Waqf*	*Kitāb al-Shirkah*	*Kitāb al-Hibah*
19	*Kitāb al-Buýū’u*	*Kitāb al-Waqf*	*Kitāb al-Waqf*

#	Al-Durr al-Mukhtār	Kanz al-Daqā’iq	Al-Qudūrī
20	*Kitāb al-Kafālah*	*Kitāb al-Buýū’u*	*Kitāb al-Ghaşb*
21	*Kitāb al-Ĥawālah*	*Kitāb al-Şarf*	*Kitāb al-Wadīáh*
22	*Kitāb al-Qađā’a*	*Kitāb al-Kafālah*	*Kitāb al-Áāriyah*
23	*Kitāb al-Shahādāt*	*Kitāb al-Ĥawālah*	*Kitāb al-Laqīţ*
24	*Kitāb al-Wakālah*	*Kitāb al-Qađā’a*	*Kitāb al-Khunthā*
25	*Kitāb al-Daáwā*	*Kitāb al-Shahādah*	*Kitāb al-Mafqūd*
26	*Kitāb al-Iqrār*	*Kitāb al-Wakālah*	*Kitāb al-Ibāq*
27	*Kitāb al-Şulĥ*	*Kitāb al-Daáwā*	*Kitāb Iĥyā’a al-Mawāt*
28	*Kitāb al-Muđārabah*	*Kitāb al-Iqrār*	*Kitāb al-Ma’dhūn*
29	*Kitāb al-Yīdāá*	*Kitāb al-Şulĥ*	*Kitāb al-Muzāraáh*
30	*Kitāb al-Áāriyah*	*Kitāb al-Muđārabah*	*Kitāb al-Nikāĥ*
31	*Kitāb al-Hibah*	*Kitāb al-Wadīáh*	*Kitāb al-Riđā’á*
32	*Kitāb al-Ijārah*	*Kitāb al-Áāriyah*	*Kitāb al-Ţalāq*
33	*Kitāb al-Mukātab*	*Kitāb al-Hibah*	*Kitāb al-Yīlā’a*
34	*Kitāb al-Walā’a*	*Kitāb al-Ijārah*	*Kitāb al-Żihār*
35	*Kitāb al-Ikrāh*	*Kitāb al-Mukātab*	*Kitāb al-Nafaqāt*
36	*Kitāb al-Ĥajr*	*Kitāb al-Walā’a*	*Kitāb al-Ítāq*
37	*Kitāb al-Ma’dhūn*	*Kitāb al-Ikrāh*	*Kitāb al-Mukātab*
38	*Kitāb al-Ghaşb*	*Kitāb al-Ĥajr*	*Kitāb al-Walā’a*
39	*Kitāb al-Shuf-áh*	*Kitāb al-Ma’dhūn*	*Kitāb al-Jināyāt*

#	Al-Durr al-Mukhtār	Kanz al-Daqā'iq	Al-Qudūrī
40	*Kitāb al-Qismah*	*Kitāb al-Ghaşb*	*Kitāb al-Diyāt*
41	*Kitāb al-Muzāraáh*	*Kitāb al-Shuf-áh*	*Kitāb al-Ĥudūd*
42	*Kitāb al-Musāqāh*	*Kitāb al-Qismah*	*Kitāb al-Sariqah* *wa Quţţāá al-Ţarīq*
43	*Kitāb al-Dhabā'iĥ*	*Kitāb al-Muzāraáh*	*Kitāb al-Ashribah*
44	*Kitāb al-Uđ-ĥiyah*	*Kitāb al-Musāqāh*	*Kitāb al-Şayd waal-Dhabā'iĥ*
45	*Kitāb al-Ĥażr wa'l Ibāĥah*	*Kitāb al-Dhabā'iĥ*	*Kitāb al-Uđ'ĥiyah*
46	*Kitāb Iĥyā'a al-Mawāt*	*Kitāb al-Uđ-ĥiyah*	*Kitāb al-Aymān*
47	*Kitāb al-Ashribah*	*Kitāb al-Karāhiyah*	*Kitāb al-Daáwā*
48	*Kitāb al-Şayd*	*Kitāb Iĥyā'a al-Mawāt*	*Kitāb al-Shahādāt*
49	*Kitāb al-Rahn*	*Kitāb al-Ashribah*	*Kitāb Aādāb al-Qāđī*
50	*Kitāb al-Jināyāt*	*Kitāb al-Şayd*	*Kitāb al-Qismah*
51	*Kitāb al-Diyāt*	*Kitāb al-Rahn*	*Kitāb al-Ikrāh*
52	*Kitāb al-Máāqil*	*Kitāb al-Jināyāt*	*Kitāb al-Siyar*
53	*Kitāb al-Waşāyā*	*Kitāb al-Diyāt*	*Kitāb al-Bughāh*
54	*Kitāb al-Khunthā*	*Kitāb al-Máāqil*	*Kitāb al-Ĥażr wa'l Ibāĥah*
55	*Masā'il Shattā*	*Kitāb al-Waşāyā*	*Kitāb al-Waşāyā*
56	*Kitāb al-Farā'iđ*	*Kitāb al-Khunthā*	*Kitāb al-Farā'iđ*
57	-	*Masā'il Shattā*	-
58	-	*Kitāb al-Farā'iđ*	-

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APPENDIX I

FURTHER READING

A curated list of *áqīdah* books in Arabic and Urdu for further reading. This list does not include detailed works of kalām, or various commentaries and derivative works (such as *takhrij* of ĥadīth in *Sharĥ al-Áqāýid*) which are meant for research scholars and specialists in this field. However, some monographs and works by later scholars are listed alongside standard textbooks as their need is felt in our times.

ARABIC WORKS ON CREED AND BELIEF

1. ***Al-Fiqh al-Akbar,*** Imām Aáżam Abū Ĥanīfah [d. 150 AH] with the commentary ***Minaĥ al-Rawđ al-Az'har,*** by Álī ibn Sulţān al-Qārī [d. 1014]
2. ***Al-Áālim wa'l Mutaállim,*** Imām Abū Ĥanīfah [d. 150 AH] with a commentary by Imām Ibn Fūrak [d. 406 AH]
3. ***Al-Waşiyyah,*** by Imām Abū Ĥanīfah [d. 150 AH] with a commentary by Imām Akmaluddīn Bābartī [d.786 AH]
4. ***Al-Áqīdah al-Taĥawiyyah***, Imām Abū Jaáfar Aĥmad al-Ţaĥāwī [d. 321 AH] and the following commentaries:
    a. ***Sharĥ,*** by Ábdu'l Ghanīy Ghunaymī al-Maydānī.
    b. ***Sharĥ,*** by Imām Akmaluddīn Bābartī / Ghaznawī
    c. ***Sharĥ al-Kabīr,*** by Saýid Foudeh (contemporary)
5. ***Sharĥ al-Muqaddimat,*** by Imām Sanūsī: Ábdullāh ibn Muĥammad [d.895 AH]
6. ***Umm al-Barāhīn (Sughrā Sanūsī),*** with the following commentaries:
    a. Shaykh Ibrāhīm Bayjūrī
    b. Shaykh Muĥammad ibn Úmar al-Mallālī [d.897 AH]
7. ***Al-Kharidah al-Bahiyyah***, another didactic poem on Sunni Creed by Shaykh Aĥmad Dardīr al-Ádawī, along with the author's own commentary
8. ***Bad' al-Amālī***, a didactic poem[1287] by Imām Álī Ūshī with the commentary, ***Daw al-Máālī,*** by Álī al-Qārī

[1287] A concise commentary on in English is published by Ridawi Press and available for free download.

9. ***Sharĥ al-Áqāýid al-Nasafiyyah***, a commentary on Nasafī’s Creed by Sáad’uddīn Taftāzānī and supercommentaries:
    a. ***Al-Nibrās,*** by Ábdu’l Ázīz Parhārwī (al-Farhārī)
    b. Ĥāshiyah, by Mullā Ramađān Afandi
    c. Ĥāshiyah, by Shaykh Aĥmad Al-Khayālī
    d. *Ĥāshiyah al-Bayjūrī álā Sharĥ al-Áqāýid*
10. ***Jawharah al-Tawĥīd***, a didactic poem by Imām Ibrāhīm al-Laqānī; the following commentaries are very useful:
    a. ***Hidāyatu’l Murīd,*** by the author, Imām Ibrāhīm al-Laqānī himself
    b. ***Úmdatu’l Murīd,*** the extensive commentary by the author
    c. ***Tuĥfatu’l Murīd,*** by Shaykh Ibrāhīm Bājūrī
    d. ***Áwn al-Murīd***, by Ábdu’l Karīm Tattān & Muĥammad Adīb Kaylanī (contemporary scholars)
    e. ***Mukhtaşar al-Mufīd,*** by Shaykh Nūĥ Álī Salmān
11. ***Sharĥ Áqīdah Ađududiyyah,*** by Imām Jalāluddīn Muĥammad As’ád al-Dawwānī
12. ***Al-Mútaqad al-Muntaqad,*** by Imām Fađl al-Rasūl Badāyūnī with annotations, ***Al-Mustanad al-Mútamad,*** by Imām Aĥmad Riđā Khān
13. ***Áqīdat al-Áwām***, a didactic poem on the creed of Islām along with the following commentaries:
    a. ***Jalā’a al-Afhām,*** by Sayyid Muĥammad ibn Álawī
    b. ***Nur al-Żalām,*** by Shaykh Muĥammad Nawawī
14. ***Al-Tamhīd li Qawāýid al-Tawĥīd,*** by Imām Abu’l Muýīn al-Nasafī [d. 508 AH]
15. ***Uşūl al-Dīn,*** by Imām Abu’l Yusr al-Pazdawī
16. ***Ightināmu’l Fawā’id sharĥ Qawaýid al-Áqāýid,*** by Imām Aĥmad Zarrūq, which is a commentary on ***Qawaýid al-Áqāýid*** of Imām Ghazālī
17. ***Daf’ Shubh al-Tashbīh,*** by Imām Ábdu’l Raĥmān ibn al-Jawzī [d. 597 AH]

WORKS ON SPECIFIC TOPICS

On Divine Names and Attributes

1. ***Kitāb al-Asmā'a wa'ş Şifāt,*** by Imām Abū Bakr al-Bayhaqī
2. ***Al-Amad al-Aqşā fī Sharĥi Asmā'a Allāh al- Ĥusnā wa Şifātihi'l Úlā,*** by Ĥāfiż Abū Bakr Muĥammad ibn Ábdullāh ibn al-Árabī al-Máāfiri al-Ishbīlī [d. 543 AH]
3. ***Maqşad al-Asnā fi sharĥi Máānī Asmā'a Allāh al-Ĥusnā***, by Imām Ghazālī
4. ***Al-Asnā fi Sharĥi Asmā'a Allāh al-Ĥusnā***, by Shamsuddin Abū Ábdullāh Muĥammad al-Anşārī al-Qurţubī [d. 671 AH]
5. ***Sharĥ Asmā'a Allāh al-Ĥusnā,*** by Imām Muĥammad ibn Yūsuf al-Sanūsī
6. ***Sharĥ Asmā'a Allāh al-Ĥusnā,*** by Shaykh Aĥmad Zarrūq al-Burnūsī al-Fāsi
7. ***Sharĥ Asmā'a Allāh al- Ĥusnā,*** by Imām Abu'l Qāsim Ábdu'l Karim al-Qushayrī
8. ***Al-Újālatu'l Ĥasnā fi Sharhi Asmā'a Allāh al-Ĥusnā,*** by Jalāluddīn Suyūţī

On Angels and Jinns:

1. ***Al-Ĥabā'ik fi Akhbār al-Malā'ik***, by Imām Jalāluddīn Suyūţī
2. ***Aākām al-Marjān fi Aĥkām al-Jānn***, by Imam Badruddīn Muĥammad ibn Ábdullāh al-Shiblī [d. 769 AH]
3. ***Laqt al-Marjān fi Aĥkām al-Jānn,*** by Imām Jalāluddīn Suyūţī

On Lives of Prophets in Their Graves

1. ***Ĥayātu'l Anbiyā'a fi Qubūrihim***, by Abū Bakr al-Bayhaqī
2. ***Inbā'a al-Adhkiyā fi Ĥayāti'l Anbiyā'a***, by Imām Jalāluddīn Suyūţī

On Death, Barzakh, Judgement Day and Afterlife

1. ***Al-Baáth wa'l Nushūr*** by Imām Abū Bakr al-Bayhaqī
2. ***Al-Tadhkirah bi Aĥwāli'l Mawtā wa Umūri'l Aākhirah***, by Abū Ábdullāh Muĥammad ibn Aĥmad al-Qurţubī [d. 671 AH]

3. ***Sharĥ al-Şudūr bi Sharĥi Ĥāl al-Mawtā wa’l Qubūr***, by Imām Jalāluddīn Suyūţī
4. ***Al Budūr al-Sāfirah fī Aĥwāli’l Aākhirah***, by Imām Jalāluddīn Suyūţī

On Portents of the Hour

1. ***Kitāb al-Fitan,*** by Imām Nuáym ibn Ĥammād (Imām Bukhārī’s Shaykh)
2. ***Al-Ishāáh li Ashrāţi’s Sā’ah***, by Imām Ábdu’l Rasūl Barzanjī
3. ***Al-Nihāyah fi’l Fitani wa’l Malāĥim***, by Ĥāfiż Ibn Kathir
4. ***Al-Burhān fī Álāmāti Mahdī Aākhiru’z Zamān***, by Álī al-Muttaqī al-Hindī
5. ***Mashrab al-Wardi fī Madh’hab al-Mahdī***, by Mullā Álī al-Qārī
6. ***Al-Qawl al-Mukhtaşar fi Álāmati’l Mahdī al-Muntażar***, by Imām Ibn Ĥajar al-Haytamī
7. ***Al-Árf al-Wardī fī Akhbār al-Mahdī***, by Imām Jalāluddīn Suyūţī

On Destiny, Fate, Predestination, Free Will

1. ***Al-Qađā wa’l Qadar***, by Imām Bayhaqī
2. ***Al-Qađā wa’l Qadar***, by Shaykh Ábdullāh Sirājuddīn al-Halabi
3. ***Risālah al-Qađā wa’l Qadar***, by Shaykh Tāshkuprīzādah
4. ***Al-Kawkab al-Sārī fī Ĥaqīqati al-Juz’ al-Ikhtiyārī***, by Shaykh Ábdu’l Ghanīy al-Nablūsī
5. ***Wāfī al-Bayān fi Sharĥi al-Irādah al-Juz’yiyyah índa’l Insān***, by Mawlānā Khālid al-Naqshbandī [d. 1242 AH]
6. ***Al-Íqd al-Jawhari fi’l Farq Bayna Kasbay al-Māturīdī wa’l Ashárī***, by Mawlānā Khālid al-Naqshbandī
7. ***Khalq Afáāl al-Íbād***, by Imām Bukhārī

On the Divine Protection of Prophets from Sins

1. ***Al-Muntaqā fi Íşmati’l Anbiyā’a***, by Imām Nūruddīn al-Şābūnī [580 AH]
2. ***Íşmatu’l Anbiyā’a,*** by Imām Fakhruddīn Rāzī [d.606 AH]

URDU WORKS ON ÁQĀÝID

1. ***Jawāhiru'l Fawā'id,*** by Muftī Yār Muĥammad Khān; an Urdu translation of ***Sharĥ al-Áqāýid,*** by Imām Taftāzānī
2. Translation of ***Bad' al-Amālī*** and ***Fiqh al-Akbar,*** by Shaykh Syed Ghulām Muýīnuddīn Naýīmī
3. ***Al-Áqīdatu'l Hasanah,*** of Shāh Walīyullāh Dihlawī; Urdu translation and commentary by Muftī Khalīl Khān Barakātī
4. Urdu Translation of ***Al-Fiqh al-Akbar*** and ***Al-Waşiyyah,*** by Shaykh Wakil Aĥmad Sikandarpuri
5. ***Takmīl al-Īymān,*** by Shaykh Ábdu'l Ĥaqq Muĥaddith Dihlawī; an Urdu translation by Pir Iqbal Aĥmad Faruqi
6. ***Al-Tamhīd,*** by Abū'sh Shakūr Salimi; Urdu translation by Shaykh Abu'l Barakāt Sayyid Aĥmad Qādir
7. ***Al-Mútaqad*** [Imām Fađl ar-Rasūl Badā'ūnī] with ***Al-Mustanad*** [Alahazrat Imām Aĥmad Riđā Khan] translated into Urdu by Muftī Akhtar Razā Khān.

SUPPLEMENTARY WORKS ON ÁQĀÝID IN URDU

1. ***Kitāb al-Áqāýid,*** by Shaykh Naýīmuddīn Muradabadi
2. ***Áqāýid o Masāyil*** – a collection of three different works on áqīdah and related issues compiled by Muftī Ábdu'l Qayyūm Hazārwi and translated by Shaykh Ábdu'l Ĥakīm Sharaf Qādirī. This is a compilation of three works:
    a. ***Al-Áqīdah Al-Nasafiyyah***
    b. ***Masā'il Kathura Ĥawlahā al-Niqāsh*** on various issues that have become controversial in our time
    c. Áqīdah-related controversial issues in the Indo-Pak subcontinent
3. ***Ĥayātu'n Nabiy,*** by Állāmah Aĥmad Saýīd Kazmī
4. ***Al-Ĥaqq al-Mubīn,*** by Állāmah Aĥmad Saýīd Kazmī on the blasphemies by Deobandis and the fatwā on them; refutations of slanders by Deobandis among other things.

5. ***Al-Kalimatu'l Úlyā,*** by Mawlānā Naýīmuddīn Murādābādī on the issue of Knowledge of Unseen (*Ílm al-Ghayb*)
6. ***Ísmat e Anbiyā'a***, by Shaykh Ábdu'l Razzāq Bathrālwī on the Divine Immunity from Sin granted to the Prophets of Allāh
7. ***Áqāýid e Ahl e Sunnat,*** by Mawlānā Hashmat Álī, in which he has compiled Sunni beliefs based and derived from the works of Imām Aĥmad Riđā Khān
8. ***Tamhīd e Īymān,*** by Imām Aĥmad Riđā Khān
9. ***Ĥusām al-Ĥaramayn,*** by Imām Aĥmad Riđā Khān
10. ***Ahl e Sunnat Kaun Hain,*** by Shaykh Ziyāullāh Qādirī Ashrafī on various issues debated in our time
11. ***Jaa al-Haq,*** by Muftī Aĥmad Yār Khān Naýīmī
12. ***Faislah e Haft Mas'alah,*** by Haji Imdādullah Muhājir Makkī and commentary by Muftī Khalīl Khān Barkati
13. ***Sub'ĥān as-Subbūĥ,*** by Imām Aĥmad Riđā Khān, that falsehood is impossible in Divine Speech

REFUTATION OF QĀDIYĀNĪS

1. ***Al-Mubīn Khatm al-Nabiyyīn,*** by Imām Aĥmad Riđā Khān al-Baraylawī
2. ***Qahru'd Dayyān álā Murtadd bi Qādiyān,*** by Imām Aĥmad Riđā Khān al-Baraylawī
3. ***Al-Sū' wa'l Íqāb álā al-Masīĥ al-Kadh'dhāb,*** by Imām Aĥmad Riđā Khān al-Baraylawī
4. ***Al-Jurāz al-Dayyānī álā Murtadd al-Qādiyānī,*** by Imām Aĥmad Riđā Khān al-Baraylawī
5. ***Jazā'Allāha Áduwwah bi Ibānati Khatm al-Nubuwwah,*** by Imām Aĥmad Riđā Khān al-Baraylawī
6. ***Sayf e Chishtiyāyi,*** by Pīr Sayyid Mihr Álī Shāh Golrawī
7. ***Hidāyatu'r Rasūl,*** by Pīr Sayyid Mihr Álī Shāh Golrawī
8. ***Shamsu'l Hidāyah fī Ĥayāti'l Masīĥ,*** by Pīr Sayyid Mihr Álī Shāh Golrawī

9. ***Taĥqīqat e Dastgīriyyah fī Raddi Hafawat al-Barāhīniyyah,*** by Shaykh Ghulām Dastagīr Qasūrī [d. 1315 AH]
10. ***Rajm al-Shayāţīn bi Raddi Ughlūţāţ al-Barāhīn,*** by Shaykh Ghulām Dastagīr Qasūrī – which has been recently published in new typeset by Dar Imām Yūsuf al-Nab'hānī. This was the first book in Arabic refuting Qādiyānīs.
11. ***Fat'ĥ e Raĥmānī bar Daf' e Kayd e Qādiyānī,*** by Shaykh Ghulām Dastagīr Qasūrī
12. ***Al-Şārim al-Rabbānī álā Isrāfi'l Qādiyānī,*** by Ĥujjatu'l Islām Shaykh Ĥāmid Riđā Khān al-Baraylawī
13. ***Taş'ĥīĥ e Yaqīn Bar Khatm e Nabiyyīn,*** by Muftī Aáżam Mawlānā Muşţafā Riđā Khān al-Baraylawī
14. ***Fitnah e Qadiyāniyyat,*** by Muftī Jalāluddīn Qādirī [161p]
15. ***Mirzāyī Ĥaqīqat ka Iz'hār,*** by Shaykh Ábdu'l Álīm Şiddīqī
16. ***Dirratu'r Durrāni álā Riddatu'l Qādiyānī,*** by Ĥaydarullāh Khān Durrānī [388 pages; written in 1318 AH / 1901CE]
17. ***Qādiyānī Kazzāb,*** by Muftī Rifāqat Ĥusayn Kanpuri [102p]
18. ***Ifādatu'l Afhām Radd Izālatu'l Awhām,*** in two volumes (376 pages each, total 750 pages) by Shaykh Anwārullāh Fārūqī Hyderabadi published in 1328 AH
19. ***Mafātīĥ al-Aálām,*** by Shaykh Anwārullāh Fārūqī, which is a quick reference listing Mirzā Qādiyānī's blasphemies which he refuted in ***Ifādatu'l Afhām***
20. ***Al-Tabshīr Radd Taĥzīr,*** by Shaykh Sayyid Aĥmad Kazmi

REFUTATION OF WAHĀBĪS / DEOBANDIS

1. ***Atyabu'l Bayān Radd Tafwiyatu'l Īymān,*** by Şadrul Afadil Sayyid Naýīmuddīn Muradabadi
2. ***Al-Taĥqīqāt li Daf' al-Talbīsāt,*** by Muftī Sayyid Naýīmuddīn Murādābādī – a refutation of Khalīl Ambhetwī's pack of lies named *Al-Muhannad álā al-Mufannad* which is claimed to be a refutation of *Ĥusām al-Ĥaramayn*
3. ***Raad e Muhannad,*** by Állāmah Hashmat Álī Lucknawi
4. ***Deobandī Maz'hab,*** by Ghulām Mihr Álī

5. ***Gulshan e Tawĥīd o Risālat,*** by Muftī Ashraf Siyalwī in two volumes
6. ***Íbārat e Akabir ka Taĥqīqī Jā'izah,*** by Muftī Nasīr Siyālwi in two volumes
7. ***Áqāýid o Nażariyyāt,*** by Állāmah Ábdu'l Ĥakīm Sharaf Qādirī
8. ***Devbandiyyat,*** by Ĥāfiż e Millat Mawlānā Shāh Ábdu'l Ázīz Mubārakpūrī
9. ***Muĥāsaba e Devbandiyyat,*** by Muftī Ĥasan Álī Rizwi which is a refutation of the bald faced lies of Khālid Mahmood in his ***Mutāla'a e Barelwiyat***
10. ***Sāýiqatu'r Riđā,*** by Ábdu'l Wahhāb Khān Qādirī; another refutation of Khālid Mahmood's screed

REFUTATION OF SALAFIS / AHL ĤADĪTH / TAQLĪD SPURNERS

1. ***Uşūl al-Rashād,*** by Imām Naqī Álī Khān
2. ***Al-Nahy al-Akīd án al-Şalāt Warā'a Ídā al-Taqlīd,*** by Imām Aĥmad Riđā Khan
3. ***Aázz al-Nikāt bi Jawābi Su'āl Arkāt,*** by Imām Aĥmad Riđā Khan
4. ***Qawariý al-Qahhār álā Mujassimah al-Fujjār,*** by Imām Aĥmad Riđā Khan
5. ***Al-Sahm al-Shihābi álā Khidā'a al-Wahābī,*** by Imām Aĥmad Riđā Khan
6. ***Al-Salafiyyah Marĥalah Zamāniyyah,*** by Shaykh Muĥammad Saýīd al-Būţī
7. ***Masāyil Kathura Ĥawlahā al-Niqāsh,*** by Shaykh Zayn Aāl Sumayţ

REFUTATION OF RĀFIĐĪS

1. ***Al-Şawā'iq al-Muĥriqah,*** by Imām Ibn Ĥajar al-Haytamī (in Arabic; Urdu translations available*)*
2. ***Al-Nāhiyah án Taán Amīr Muáāwiyah,*** by al-Haytamī.
3. ***Shamm al-Áwāriđ fi Dhamm al-Rawāfiđ,*** by Mullā Álī al-Qārī
4. ***Tuĥfah Isna Áshariyyah,*** by Imām Shāh Ábdu'l Ázīz Dihlawī (originally in Persian; Urdu translations available)
5. ***Radd al-Rifđah,*** by Imām Aĥmad Riđā Khān al-Baraylawī
6. ***Adillah at-Ţāýinah fi Ādhān al-Mulāánah,*** by Imām Aĥmad Riđā Khān al-Baraylawī

7. ***Jamú’l Qur’ān wa Bima Ázzawhu li Úthmān,*** by Imām Aĥmad Riđā Khān al-Baraylawī
8. ***Aĥādith ar-Rāwiyah li Mad’ĥi’l Amīr Muáāwiyah,*** by Imām Aĥmad Riđā Khān al-Baraylawī
9. ***Maţlá al-Qamarayn fī Ibānati Sabaqati’l Úmarayn,*** by Imām Aĥmad Riđā Khān al-Baraylawī
10. ***Al-Zulāl al-Anqā min Baĥri Sabqati’l Atqā,*** by Imām Aĥmad Riđā Khān al-Baraylawī

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APPENDIX J

GLOSSARY

áādī	Common occurrence; things according to laws of nature.
abadi	Everlasting, never ceasing.
abdāl	A group of pious and righteous Muslims; a rank among Awliyā'a, the Friends of Allāh.
adhāb	Divine Punishment.
afáāl	Pl. of *fiýl*: action.
afđal	Superior.
Ahl al-Bayt	The Noble Household; the descendants of the Prophet ﷺ.
Ahl al-Sunnah	The saved sect.
ahl e kitāb / kitabi	The People of the Book; i.e. Jews and Christians.
aĥwāl	Pl. of *ĥāl*: state.
ájb al-dhanab	The indestructible particle/portion of the human body, from which Allāh táālā will recreate the entire body of the human in the Hereafter.
ajr	Reward. See *Endnote 29*.
Álawī	The descendants of Mawlā Álī رضي الله عنه.
al-maqām al-maĥmūd	The Praised Station.
al-sawād al-aáżam	The largest group – i.e. the *Ahl al-Sunnah wa'l Jamāáh*.
al-şifāt al-dhātiyyah	The Attributes of Allāh which do not have opposites.
al-şifāt al-fiýliyyah	The Attributes of Allāh related to Divine Action.
al-şifāt al-salabiyyah	The Attributes of Negation.
al-şifāt al-thubūtiyyah	The Attributes of Affirmation.
áqīdah	Creed, belief, articles of faith.
áqlī	Rational.
aqwāl	Pl. of *qawl*: saying, speech.
ársh	The Divine Throne.
ásharah al-mubash'sharah	The ten Companions who are given the good news of attaining Paradise.
ashrāţ al-sā'áh	The portents of the Hour; signs that indicate Judgement Day draws near.
áţāyī	Bestowed; given.
áwām	Laity; common people; non-scholars.
awliyā'a	The Friends of Allāh.

azalī	Pre-eternal, without beginning.
baáth	Resurrection, life after death.
bāligh	Pubert or adult Muslim.
başar	Vision.
bāţil	False, invalid.
baýah al-riđwān	The Pledge of (Divine) Pleasure.
bi'l ittifāq	By common agreement.
bidáh	Innovation; usually used to mean deplorable innovation or heresy.
bi't tadrīj	Slowly, little by little.
dajjāl	Lit. 'liar'. This refers to mini-dajjāl, false claimants of prophethood; or the *masīĥ al-dajjāl*, the one-eyed antichrist – who will appear close to Judgement Day; he will claim to be god – but will eventually be killed by Ýīsā عليه السلام.
dalālah or dilālah دلالة	Evidence, that which proves.
đalālah ضلالة	Misguidance, heresy.
đarūrī	Necessary aspect.
Deobandi	A Wahābī influenced heretical sect in India; claims adherence to the Ĥanafī madh'hab and the Māturīdī school, though they take Mútazilī positions and follow the Wahābīs in almost all of their positions that depart from Ahl al-Sunnah.
dhanb	Sin.
dhanab	Tail (as in: the *tail* of an animal).
dhāt	Essence.
dhāti	Belonging to the Essence.
dhikr	Remembrance of Allāh, litanies.
dukhān	The Smoke.
durūd	Blessings upon the Prophet ﷺ.
farđ áyn	Individual obligation; obligatory for every individual, such as five daily prayers.
farđ kifāyah	Collective obligation; if a few people in the community discharge this, everyone is absolved of the due. Such as funeral prayer.
fasiq mujāhir	One who openly announces his sins.
fāsiq múlin	Open sinner; openly disobedient. One who does not hide his sins.
fatāwā	Pl. of *fatwā*: Religious edict.
fawāĥish	Pl. of *fāĥishah*: indecency, profanity.
firqah al-nājiyyah	The Saved Sect; i.e. Ahl al-Sunnah wa'l Jamāáh.

ghayr mubram	Irrevocable Decree.
ghayr muqallid	A person who rejects following a madh'hab and deludes himself that it is possible to know rulings directly from the Qur'ān and ĥadīth.
ghilmān	Cherubs in Paradise.
ĥaqīqah	Reality.
ĥarām حرام	Forbidden, impermissible.
ĥaram حرم	The Sanctuary (of Makkah or Madīnah).
harmayn	The Two Sanctuaries (Makkah and Madīnah).
hāshimi	A person belonging to the Hāshimi clan; descendants of RasūlAllāh ﷺ through Sayyidah Fāţimah, and descendants of Mawlā Álī, Áqīl, Jaáfar, Ábbās ؓ.
hashr	The Grand Assembly on Judgement Day when every human being and jinn who has ever lived will be resurrected and gathered to stand before the Creator.
ĥaşūr	Celibate. One who stays away from women out of piety.
ĥisāb	Reckoning, Accounting, on the Day of Judgement.
houri	The damsels in Paradise.
ĥādith	Accident. Something that did not exist, but came into existence at some point in time. This is opposite of *qadīm*, that which has always existed and existed without a beginning.
ĥudhūth	To come into existence.
ĥuffāż	Pl. of *Ĥāfiż*. In common usage, those who memorise the Qur'ān; among ĥadīth scholars, one who has the knowledge of 200,000 ĥadīth.
ĥukm al-áqlī	The rational proposition.
ĥukm qaţýī	Absolute ruling.
ifk	Calumny, slander.
ihanah	Humiliation.
ijmāá	Unanimous agreement of Muslims on an issue.
ikhlāş	Sincerity.
illiyyin	The highest level in Paradise.
imām	Leader, savant.
iqāmah	Lit. to establish. In Islamic worship, this is the announcement made prior to the obligatory prayer (which is similar to the adhān, the call for prayer).
irādah	Will; when said about Allāh táālā, it refers to His Divine Will
irhāş	Supernatural occurrences, miracles of/for Prophets before their proclamation of prophethood.

íşmah	Divine Immunity granted to Prophets such that they are protected from committing sins.
istiáānah	Help, aid. These are miraculous things that happen to common Muslims.
istidrāj	Supernatural occurrence at the hands of corrupt people, sinners or kafirs. These lead the person and his/her followers further into darkness. False saints and fraud 'holy men' or 'holy women' who claim to have supernatural powers may be given this once in a while, by which they are deceived.
istikhfāf	To consider something light; to denigrate.
istimdād	To seek help; such as seeking help from Prophets and saints in distress.
iýjāz	That which renders one powerless; such as the Qur'ān. It is impossible for someone to bring a verse like that of the Qur'ān.
iymān	Faith.
jahannam	Hell.
jahl	Ignorance.
jam' al-jam	Super collection.
jamāáh	Group.
jannah	Paradise.
jāyiz	Permissible.
jizyah	It is a tax levied on non-Muslims in a Muslim state, under a Muslim sovereign. Muslims in the state are obliged to pay Zakāt, which every Muslim has to pay on eligible property, livestock and wealth. This is fixed and the rulings are explained in fiqh works. However, *jizyah* is not imposed on every disbeliever, and usually lesser than the amount paid by Muslims as zakāt comparatively, and this is for the services of the state they utilise.
kabīrah	Enormity, major sin.
kalām	Lit. speech. In the context of doctrine, it may refer to Divine Speech; because, the earliest deviation from orthodox Islām was on this issue, the science of Islamic doctrine and theology is also known as *ílm al-kalām*, the science of Kalām.
kalimah	Lit. word. The formula – or the sentence – that proclaims oneness of Allāh and belief in Allāh's Messenger is known as *kalimatu't tawĥīd*.
karāmah	Miracles of saints. This is different from prophetic miracles known as *mújizah*.
khalīl	Close friend. This is the title of Sayyidunā Ibrāhīm Khalīlullāh عليه السلام.
khasf	To be buried in the earth after it is opened up.
khaţa	Mistake, error.
khaţa ijtihādī	Error of judgement.
khaţa ínādī	Deliberately committing an action that one knows is a sin or error.

khaţa munkar	An error that is rejected, repudiated; not accepted because it is proved to be an error and retaining it causes strife.
khaţa muqarrar	An error that is accepted as being within admissible limits of difference – and there is no conclusive evidence for its being an error, such as differences among jurists. If there are two opposite opinions, both with proofs, it is possible that either of them could be right – consequently, one of them could be wrong. However, due to this being inconclusive, both opinions are deemed valid, and thus, even the error (in the eyes of the other party) is retained.
khātimah	The end. In the context of Islamic faith, the end of one's worldly life. We believe that all good deeds are accepted only if one's end is upon faith and this is the most important aspect of one's Islām. We must beseech Allāh day and night to bless us with *khātimah* – the end – or death, upon faith.
khawāriq	Disruption of natural laws. Something that defies natural laws.
Khulafā al-Rashidūn; *Khalīfah al-Rāshid*	The rightly guided Caliphs. These are the first five caliphs: Imāms: Abū Bakr, Úmar, Úthmān and Álī – and the six months of Imām Ĥasan رَضِيَ ٱللَّهُ عَنْهُ, the 30 years foretold by RasūlAllāh ﷺ as the period of Rule of the Guided Ones.
kufr	Disbelief; rejection of faith.
kursī	Lit. the chair; in the Qur'ān it is mentioned as a thing next to the Throne.
liwa'a al-hamd	The Standard of Praise.
madh'hab	Lit. way. In Islamic terminology, a school – such as the four *madh'habs*: the four schools of fiqh/jurisprudence: Ĥanafī, Mālikī, Shāfiýī and Ĥanbalī.
mádūm	Non-existent.
maghfūr	One who is forgiven.
makrūh	Disliked, offensive.
manqūl	That which is reported.
mansūkh	Abrogated.
marĥūm	One who has received mercy.
márifah	Knowledge, gnosis.
máşūm	Divinely Protected.
maúūnah	Divine aid to a common Muslim by way of a supernatural occurrence.
mawhūm	Imagined; from *wahm*: imagination, fantasy.
mawjūd	Existent.
mīzān	The Scales.
mubram	Irrevocable.
muĥāl	Impossible.
muĥāl áādī	Impossible according to natural laws.

muĥāl sharaýī	Impossible as conveyed by the sharīáh.
muĥkam	In the context of Qur’ānic verses: Plain and easily understood verses.
múјizah	Prophetic miracle.
mujtahid	A highly knowledgeable scholar who can derive rulings directly from the Qur’ān and the Sunnah.
mumkin	Contingent, possible.
munāfiq	Hypocrite.
muş-ĥaf	A copy of the Qur’ān.
musnad	A ĥadīth that has a chain of narration – a ĥadīth with a *sanad*.
mustaĥīl	Impossible; another way of saying *muĥāl*.
mutashābih	Lit. ambiguous; in the context of Qur’ān: Abstruse verses.
nafs	Oneself; one’s soul or self.
najāsah	Impurity.
nakirayn	The two angels that descend in the grave for interrogation: Munkar, Nakīr.
nashr	Lit. to open up, to spread out. In the context of Islamic doctrine, refers to resurrection. The graves are opened and the dead are brought back to life and then they spread out towards the Great Assembly, where they will be judged.
nāsikh	In the context of Qur’ān: The abrogating verses.
naskh	Abrogation.
naşş	Lit. text; scripture.
naşş qaţýī	Absolute scriptural evidence: Qur’ān or Ĥadīth *mutawātir* (multiple reports)
nubuwwah	Prophethood.
qabā’iĥ	Pl. of *qabīĥ*: ugly, indecent, unbecoming.
qađā	Divine Decree.
qađā mubram haqiqi	Actually Irrevocable Decree
qadhaf	Accuse a chaste woman or man of adultery. It is a major sin.
qadīm	Pre-eternal.
qiyāmah	Judgement Day.
qubĥ áqlī	Rationally Ugly.
qudrah	Power; when mentioned as an attribute of Allāh, Divine Power.
qurb	Nearness.
Rāfiđī	A heretical sect of Islām, whose core belief is that excepting a handful, all the Companions of the Prophet became apostates – including the first three

	khalifahs; they are fanatical in their love of the fourth khalīfah Mawlā Álī and his progeny – and even harbour outright polytheistic beliefs about them.
risālah	Message. In the context of prophethood, it refers to the Divine Message. However, it can also refer to an epistle or monograph in the context of books.
rukhṣah	Concessionary ruling.
ṣaghā'ir	Small or minor sins.
salawāt	Pl. of *ṣalāt*: Blessings upon the Prophet ﷺ.
samāá	Lit. To hear; refers to music in general; the *samāá* permitted by Ṣūfīs is only vocal and sans musical instruments.
Sayyidu't Ṭā'ifah	The Leader of the Group. Title of Imām Junayd al-Baghdādī.
shafāáh al-kubrā	The Greatest Intercession.
shām	The Levant. Today, this is the area covering Syria, Jordan, Lebanon, Palestine (including Occupied Palestine, which is referred to as Israel by colonialists).
sharaýī	According to the *sharīáh*, i.e. Islamic law.
shaykhayn	Lit. The Two Sages. When this is said about the companions, it refers to Abū Bakr and Úmar; when said in the context of Ĥanafī Imāms, it refers to Abū Ĥanīfah and Abū Yūsuf; when said in the context of ĥadīth imāms, it refers to Bukhārī and Muslim.
shirk	Polytheism, idolatory. Any belief (word or action) that associates something or someone with Allāh or assigns partners or rivals or equals. *Al-íyādhu billāh.*
ṣifāt	Pl. of *ṣifah/ṣifat*. Attribute.
siĥr	Magic, sorcery.
sijjīn	The lowest point in Hell; it is also said that it is a well in Hell; it is also said that it is a rock in the lowest depths of Hell. It is also said that it is derived from '*sijn*,' meaning constricted place, a prison – thus, it is a very narrow cell.
silsilah	Chain.
sujūd al-taĥiyyah	Prostration of respect or greeting. Bowing down to respect someone.
sunnah mu'akkadah	An action that is proven from the tradition [*sunnah*] of the Prophet ﷺ. In the Ĥanafī school, an action which was recommended by the Prophet ﷺ and was never omitted by him is known as *sunnah mu'akkadah.*
tablīgh	To deliver the message.
tađlīl	To rule someone as a deviant.
tafaqquh	Sound understanding of Islamic law – rulings and jurisprudence.
tafdili	A deviant sect which believes that Mawlā Álī is superior to all other companions, including the Shaykhayn. However, unlike the Rāfiđīs, they do not insult or slander the Companions.
tafsīq	To rule someone as reprobate, corrupt or sinful.

takdhīb	To belie.
takfīr	To consider or rule someone a kāfir; excommunicate.
taqdīr	Destiny.
taqiyyah	The Shīáh concept of hiding one’s true belief for expediency; the sharīáh permits one to do so in duress, when one is threatened with death or injury if they do not utter or commit kufr.
taqlīd	To follow someone. In common parlance, this refers to following qualified opinion of imāms in fiqh; i.e., one of the four madh’habs: Imām Abū Ĥanīfah, Imām Shāfiýī, Imām Mālik and Imām Aĥmad ibn Ĥanbal.
tarāwīĥ	A special prayer in the month of Ramađān, 20 cycles (rakáh) in 10 units; i.e. *taslīm* after every two *rakáh*. This is sunnah mu’akkadah in the Ĥanafī school.
ţarīqah	Lit. ‘way’. This is the şūfī path – and named after the şūfī master whose teachings one follows; such as Qādirī, Chishti, Suhrawardi and Naqshbandi. There are numerous sub-ţarīqah or schools named after later şūfī masters.
tark al-awlā	Choosing something less than better; when faced with two choices, and one chooses the lesser of the two, it is deemed *tark al-awlā*: omitting the better.
taş’ghīr	To micrify; to diminish, to denigrate.
taşawwuf	The branch of Islamic knowledge – or the discipline – which deals with spiritual improvement and purification of the human soul. For example, identifying spiritual diseases such as hatred, jealousy, gluttony, envy, love of the mundane world, greed of wealth and fame, love of glory and the numerous outwardly sins that cause hardness of the heart, callousness and in general, pushes one far from the path of Paradise. Also, doing good deeds and adopting praiseworthy traits such as: patience, thankfulness, contentment, abstemiousness, humility, kindness towards fellow humans, worship and remembrance of the Lord Almighty.
taşdīq	To attest and affirm; to believe that something being attested is the truth.
tawĥīd	To believe in oneness of God. To believe that there is only one God.
tawhīn	To insult, disparage; to denigrate.
thawāb	Reward.
uđ’ĥiyyah	Sacrifice. In the context of sharaýī rulings, it refers to the obligatory sacrifice [on those who are eligible] in the four days – 10th to 13th – of Dhu’l Ĥijjah.
ulūhiyyah	Godhood. The Attribute of being God.
ulu'l ázm	The prominent Messengers of Allāh.
uşūl e áqāýid	The principles of faith; or fundamental precepts of faith.
waád	Divine Promise of reward in the Hereafter.
waĥy	Revelation.
wajāhah	Prominence.

wājib	Necessary, mandatory. In the context of juridical rulings, in the Ĥanafī madh'hab, this is an action that is necessary, and if omitted, must be expiated, such as the three rakáh of *witr* in the night. See below for other context.
wājib al-wujūd	In the context of *áqīdah*, or faith: necessary existence. Only Allāh táālā is *wājibu'l wujūd*. Everything else is contingent or impossible to exist.
wajīh	Prominent. One given a special place or rank.
waliy	Friend of Allāh; one who loves Allāh and who is loved by Allah. While every Muslim can be termed as a *waliy*, as in the Qur'ānic verse 2:257, in common usage, this title is given to righteous, immensely pious and worshipping individuals.
waýīd	Divine Promise of retribution and punishment.
wilāyah	A state of nearness to Allāh.
wujūb al-aşlaĥ	The Mútazilī doctrine that it is mandatory for Allāh to do only that which is good for us (i.e. His slaves and creation).
yad-e-bayza	A prophetic-miracle given to Sayyidunā Mūsā, when he would place his hand close to his bosom and take it out and the hand would shine brilliantly like the sun. See Qur'ān 27:12 and 28:32.
zaqqūm	A kind of tree in Hell, whose roots are in the depths of Hell and this will be the food of the inhabitants of Hell. This is mentioned in the Qur'ān in Sūrah al-Şāffāt 37:62, Sūrah al-Dukhān 44:43 and Sūrah al-Waqiáh 56:52.

* * *

APPENDIX K

TRANSLITERATION

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ا أ ء	a	أمير	**a**mīr	**a**mazing
ب	b	باب	**b**āb	**b**asket
ت ة	t	تاج	**t**āj	**t** in French **t**rois
ث	th	ثابت	**th**ābit	**th**ing
ج	j	جسد	**j**asad	**j**am
ح	ĥ	حسن	**ĥ**asan	similar to **h**ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	**kh**abar	similar to Scottish lo**ch** no english equivalent
د	d	دار	**d**ār	**d** in French **d**ais
ذ	dh	ذكر	**dh**ikr	**th**ere
ر	r	راشد	**r**āshid	trilled **r** as in **r**ose
ز	z	زكي	**z**akī	**z**ebra
س	s	سهل	**s**ahl	**s**olid
ش	sh	شاب	**sh**āb	**sh**ock
ص	ş	صبر	**ş**abr	pharyngeal **s** no English equivalent
ض	đ	ضياء	**đ**iyā’a	similar to **d**aughter no English equivalent
ط	ţ	طب	**ţ**ibb	pharyngeal **t** no English equivalent
ظ	ż	ظل	**ż**ill	pharyngeal **z** no English equivalent
ع	á, í, ú, ý	عرب علم عمر عيد	**á**rab **í**lm **ú**mar **ý**īd	voiced pharyngeal fricative no English equivalent
غ	gh	غار	**gh**ār	as in French **r** **r**ester voiced uvular fricative

Arabic Letter	*Latin Character*	*Arabic Example*	*Transliteration*	*Similar Sound*
ف	f	فجر	**f**ajr	**f**lower
ق	q	قريب	**q**arīb	a guttural **k** voiceless uvular stop no English equivalent
ك	k	كتاب	**k**itāb	**k**in
ل	l	لباس	**l**ibās	**l**ate
م	m	مال	**m**āl	**m**orning
ن	n	نور	**n**ūr	**n**oon
ه	h	هدى	**h**udā	**h**ouse
و	w	وزير	**w**azīr	**w**ord
ي	y	يد	**y**ad	**y**ellow
إ	i	إدام	**i**dām	**i**nsight
أ	a	أتم	**a**tam	**a**dvent
ـا	ā	باب	b**ā**b	f**a**ther
ـي	ī	سرير	sar**ī**r	tr**ee**
ـو	ū	طور	ţ**ū**r	r**oo**t
عا	áā	عالم	**áā**lim	-
عي	ýī	عيد	**ýī**d	-
عو	úū	عود	**úū**d	-
شّ	sh’sh sh-sh	الشمس	ash’shams ash-shams	-
ـأ	a’ or a-	مأمور	ma’mūr	-
ئ	i’y or i-y	بئس	bi’ysa bi-ysa	-
ؤ	u’ or u-	لؤلؤ سؤلك	lu’lu’ su-lika	-
	’	أصحاب تكحيل أسهل	aş’ĥāb tak’ĥīl as’hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب	aş-ĥāb tak-ĥīl	separator to distinguish between sounds represented by letter pairs

Arabic Letter	***Latin Character***	***Arabic Example***	***Transliteration***	***Similar Sound***
		تكحيل أسهل	as-hal	
	superscript	من	mi^{n}	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

The definite article **‘al’** is not *always* transcribed in the transliteration of proper names for the sake of readability, even though it may not be correct in Arabic. The following rules are followed:

a. The ‘al’ is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Áynī.

b. It is omitted when used alone, as in Bayhaqi or Áynī or as in Ĥasan.

c. It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

APPENDIX L

SOURCES

This translation of *Bahār e Sharīát* is based on the latest,[1288] fully cross-referenced edition produced by *Majlis al-Madīnah al-Ílmiyyah*, and published by *Maktabah al-Madīnah* (Dáwat e Islāmī) in three large volumes:

- **Volume One** (parts 1-6): 25th Jumādā II, 1429/30th June 2008.
- **Volume Two** (parts 7-13): 23rd Ramađān, 1430/14th September, 2009.
- **Volume Three**: (parts 14-20): 25th Şafar, 1432/30th January, 2011.

I have also used other editions to cross-verify certain passages, including a 1336 edition printed under the supervision of the author himself.

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The biographical note on Mawlānā Amjad Álī is based on:

- Biographical note by Mawlānā Ábd al-Ĥakīm Sharaf Qādirī
- An article on *Bahār e Sharīát* by Prof. Dr. Ghulām Yaĥyā Anjum

The above articles were published in the preface of the 1996 edition of *Bahār e Sharīát,* published in two volumes by Shabbir Brothers, Lahore.

- The special issue, ***Şadrush Sharīáh Number*** of the monthly *Ashrafiyyah* of Jumādā al-Ūlā 1416 AH (October 1995). This magazine was published under the auspices of the Ashrafiyyah university in Mubarakpur, U.P., India.
- ***Imām Aĥmad Raza Number***, special issue of the monthly ***Pasban***, edited by Mawlānā Mushtāq Aĥmad Niżāmī Ilāhbādī.
- ***Şadr'ush Sharīáh – Ĥayāt o Khidmāt:*** A collection of essays and articles by prominent scholars presented in the ***Şadr'ush Sharīáh Seminar*** of 1997. Compiled by Muftī Faizānul Muşţafā Mişbāĥī (grandson of Mawlānā Amjad Álī) published by *Dā'iratu'l Máārif al-Amjadiyyah*, Ghosi, UP.

[1288] At the time of this translation in 1435/2014.

- ***Ĥayāt e Şadr'ush Sharīáh*** by Baĥr'ul Úlūm Mawlānā Muftī Ábd al-Mannān Aáżamī. Raza Academy, Lahore, Rabīý al-Awwal 1422 AH (June 2001).
- ***Tazkirah e Úlamā e Ahl e Sunnat*** by Shaykh Maĥmūd Aĥmad Qādirī. Reprinted by *Sunni Dār al-Ishāát Álawīyyah Ridawiyyah*, 1992. First published in Kanpur, India in 1976.
- ***Tazkirah e Sadru'sh Sharīáh*** by Shaykhu'l Úlamā Ghulām Jīlānī Aáżamī Qādirī.

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The following editions of ĥadīth works were used for cross-referencing:

1. ***Şaĥīĥ al-Bukhārī***: Imām Abū Ábdullāh Muĥammad ibn Ismāýīl al-Bukhārī [194-256 AH]; ed. Şidqī Jamīl al-Áţţār, *Dar al-Fikr*, Lebanon, 1420 AH / 2000.
2. ***Şaĥīĥ Muslim***: Imām Abu'l Ĥusayn Muslim ibn Ĥajjāj al-Qushayrī al-Nisābūrī [d. 261 AH]; ed. Şidqī Jamīl al-Áţţār, *Dar al-Fikr*, Lebanon, 1423 AH / 2003.
3. ***Sunan Abū Dāwūd***: Ĥāfiż Abū Dāwūd Sulaymān ibn al-Ash'áth al-Sajistānī [d. 275 AH]; ed. Şidqī Jamīl al-Áţţār, *Dar al-Fikr*, Beirut, Lebanon, 1426 AH / 2005.
4. ***Jāmiý at-Tirmidhī***: Ĥāfiż Abū Ýīsā Muĥammad ibn Ýīsā ibn Sawrah al-Tirmidhī [d. 279 AH]; ed. Şidqī Jamīl al-Áţţār, Dar al-Fikr, Beirut, Lebanon, 1422 AH / 2002.
5. ***Sunan Ibn Mājah***: Ĥāfiż Abū Ábdullāh Muĥammad ibn Yazīd al-Qazwīnī [207-275 AH]; ed. Şidqī Jamīl al-Áţţār, Dar al-Fikr, Beirut, Lebanon, 1421 AH / 2001.
6. ***Sunan an-Nasāyī (al-Mujtabā)***: Ĥāfiż Abū Ábdu'l Raĥmān Aĥmad ibn Shuáyb al-Nasāyī [d. 215 AH]; ed. by Şidqī Jamīl al-Áţţār, *Dar al-Fikr*, Beirut, Lebanon, 1426 AH / 2005.
7. ***Muwaţţa Imām Mālik (Yaĥyā al-Laythī Version)***: Imām Mālik ibn Anas [93-179 AH]; Şidqī Jamīl Áţţār, third edition, *Dar al-Fikr,* Beirut, Lebanon, 1422 AH / 2002 CE. The method of numbering varies across different editions of Muwaţţa; this is due to the inclusion/exclusion of imām Mālik's own opinions, or even irregular numbering such as in the Fuād Ábdu'l Bāqī edition. Thus, the total number of narrations in the Dār al-Fikr edition are 1891, apparently following Zurqānī's commentary; however, in one edition of Zurqanī's commentary, the enumeration is 1844 and 1955 in another. In other editions of Muwaţţa there are 2861, 2081 and 1952 narrations. The most annoying and frustrating method of numbering is in Muşţafā

Aáżami's edition of 2004, which includes headings and subheadings and the final count is at 3744 nearly twice as many in any other edition! Ibn Ábd al-Barr's enumeration in *Al-Istidhkār* is 1960 narrations.

8. ***Musnad Imām Aĥmad***: Imām Aĥmad ibn Ĥanbal [164-241 AH]; annotations and ĥadīth numbering by Shaykh Muĥammad Ábdu'l Qādir Áţā'a, published by *Dar Kotob al-Ílmiyyah*, Beirut, Lebanon in 2008 in 12 volumes.

   It should be noted that numbering and number of ĥadīth varies among different printed editions of *Musnad Imām Aĥmad.* I will also mention the Companion, in whose *musnad* [collection of ĥadīth narrated by a particular *şaĥābī*] the ĥadīth can be found. The following table lists five editions available at hand:

No.	Editors and Publishing House	No. of Volumes	Total Number of Hadith
1	**Aĥmad Muĥammad Shakir** Dār al-Ĥadīth, Cairo, 1995.	20 volumes (2 index vols)	27,519
2	**Shuáyb Arna'uţ** and Adil Mu'assasah al-Risālah, 1413 AH.	50 volumes (5 index vols)	27,647
3	**Muĥammad Ábdu'l Qādir Áţā'a** Dar Kotob al-Ílmiyah, Lebanon, 2008.	12 volumes (1 index vol)	27,169
4	**Dr. Aĥmad Maábad al-Azharī** Dar al-Minhāj, 1429 AH / 2008.	14 volumes (2 index vols)	28,293
5	(Names of editors not mentioned) Bayt al-Afkār, Riyadh, 1419 AH / 1998.	One volume Ed. 2106 pages	28,199

9. ***Al-Mustadrak álā's Şaĥīĥayn*** of Imām Ĥākim, Abū Ábdullāh Muĥammad ibn Ábdullāh ibn Bayyiý al-Nīsābūrī [321-405 AH]. *Dār al-Ĥaramayn li't ţibāáti wa'n Nashr wa't Tawzīý*, 1417 AH /1997 CE.

10. ***Sunan Dārimi***: also known as ***Musnad Dārimī***: Imām Abū Muĥammad Ábdullāh ibn Bahrām al-Dārimī [181-255 AH], Dar al-Fikr, Lebanon, 1414 AH.

11. ***Şaĥīĥ Ibn Ĥibbān bi Tartīb Ibn Balbān***: Imām Abū Ĥātim, Muĥammad ibn Ĥibbān [d. 354 AH]. Mu'assasah Risālah, Editor: Shuáyb Arnaut, 1414 AH/1994.
12. ***Musnad Abi Yaálā***: Ĥāfiż Aĥmad ibn Álī [210-307 AH]. Edited and cross-referenced by Ĥusayn Salim Asad, Dar al-Ma'mun li't Turāth, Beirut, 1410 AH.
13. ***Shuáb al-Īmān***, Imām Abū Bakr Aĥmad ibn Ĥusayn al-Bayhaqī []384-458 AH]. Edited by Abū Ĥajar Muĥammad Saydid ibn Basyuni Zaghlul, Dar Kutub al-Ilmiyyah, 1421 AH.
14. ***Sunan al-Kubrā***, Imām Abū Bakr Aĥmad ibn Ĥusayn al-Bayhaqī []384-458 AH]. Ed. Muĥammad Ábdu'l Qādir Áţā'a, Dar Kutub Ilmiyyah, 1424 AH.
15. ***Al-Mújam al-Şaghīr***: Ĥāfiż Abu'l Qāsim Sulaymān ibn Aĥmad al-Ţabarānī [260-360 AH]. Al-Maktab al-Islami, Beirut, 1405 AH.
16. ***Al-Mújam al-Awsaţ***: Ĥāfiż Abu'l Qāsim Sulaymān ibn Aĥmad al-Ţabarānī [260-360 AH], Dār al-Ĥaramayn, Cairo, Egypt, 1415 AH.
17. ***Al-Mújam al-Kabīr***: Ĥāfiż Abu'l Qāsim Sulaymān ibn Aĥmad al-Ţabarānī [260-360 AH], *Maktabah Ibn Taymiyyah*, Cairo, Egypt.
18. ***Al-Targhīb wa't Tarhīb***, Imām Ĥāfiż Zakiyuddīn Ábdu'l Áżīm ibn Ábdu'l Qawiy al-Mundhiri [581-656 AH]; Dār Ibn Ĥazm, 1422 AH.
19. Ĥadīth Application on Android; *Jāmiý al-Kutub al-Tisáh*, version 4.2 [as on February 2025] by El-Dar al-Arabia for Information & Technology, Riyadh.

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ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. He is a Ĥanafī–Māturīdī, an aspirant to the Qādirī path and an ardent admirer and devoted follower of Imām Aĥmad Riđā Khān al-Baraylawī رَضِيَ اللَّهُ عَنْهُ. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.

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